

Woolley H

THE  
Gentlewoman's Companion;  
OR, A  
GUIDE  
TO THE  
Female Sex:

CONTAINING  
Directions of Behaviour, in all Places

Companies, Relations, and Conditions,  
from their Childhood down to Old Age:

VIZ. AS,

Children to Parents.

Scholars to Governours.

Single to Servants.

Virgins to Suitors.

Married to Husbands.

Huswifes to the House.

Mistresses to Servants.

Mothers to Children.

Widows to the World.

Prudent to all.

With LETTERS and DISCOURSES

upon all Occasions.

Whereunto is added, *A Guide for Cook-maids,*

*Dairy-maids, Chamber-maids,* and all others that  
go to Service.

*The whole being an exact Rule for the Female Sex in General.*

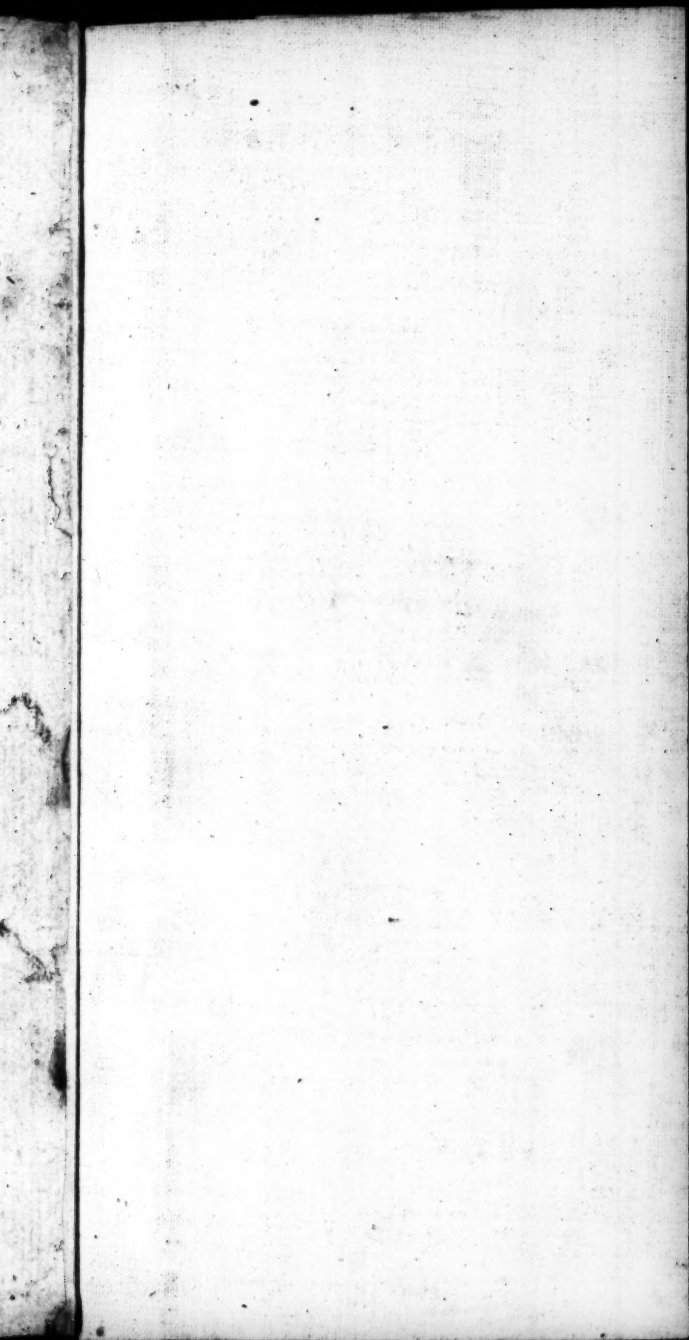
The THIRD EDITION.

By HANNAH WOOLLEY.

LONDON, Printed by T. J. for Edward Thomas  
at the *Adam and Eve* in Little Britain, 1682.

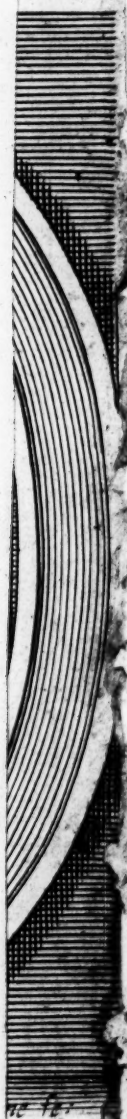


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THE THIRD EDITION

*To all Young Ladies,  
Gentlewomen, and all  
Maidens whatever.*

**I** Have formerly sent forth amongst you two little Books; the first called, *The Ladies Directory*; the other, *The Cooks Guide*. Both which have found very good Acceptance. It is near Seven years since I began to write this Book, at the desire of the Bookseller and earnest intreaties of very many worthy Friends; unto whom I owe more than I can do for them.

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*The Epistle Dedicatory.*

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And when I considered the great need of such a Book as might be a *Universal Companion and Guide* to the Female Sex, in all *Relations, Companies, Conditions, and states of Life*, even from *Child-hood* down to *Old-age*; and from the Lady at the *Court*, to the *Cook-maid* in the *Country*: I was at length prevailed upon to do it, and the rather because I knew not of any Book in any Language that hath done the like. Indeed many excellent Authors there be who have  
wrote



## *The Epistle Dedicatory.*

wrote excellent we'l of  
some particular Subjects  
herein treated of. But as  
there is not one of them  
hath written upon all of  
them; so there are some  
things treated of in this  
Book, that I have not met  
with in any Language, but  
are the Product of my Thir-  
ty years Observations and  
Experience.

I will not deny but I  
have made some use of that  
Excellent Book, *The Queens  
Closet*; *May's Cookery*; *The  
Ladies Companion*; my own  
*Directory and Guide*; Also,

*The Epistle Dedicatory.*

the second part of *Youth's Behaviour*, and what other Books I thought pertinent and proper to make up a Compleat Book, that might have an Universal Usefulness; and to that end I did not only make use of them, but also of all others, especially those that have been lately writ in the *French* and *Italian* Languages. For as the things treated of are many and various, so were my Helps.

I hope the Reader will not think it much, that as the famous Limner when  
he

## *The Epistle Dedicatory.*

he drew the Picture of an Exact Beauty, made use of an Eye from one, of a Mouth from another; and so cull'd what was rare in all others, that he might present them all in one entire piece of Workmanship and Frame: So I, when I was to write of Physick and Chirurgery, have consulted all Books I could meet with in that kind, to compleat my own Experiences.

If any shall wonder why I have been so large upon it, I must tell them, I look

*The Epistle Dedicatory.*

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upon the end of Life to be  
Usefulness ; nor know I  
wherein our Sex can be  
more useful in their Gene-  
ration than having a com-  
petent skill in Physick and  
Chirurgery , a competent  
Estate to distribute it , and  
a Heart willing thereunto.

The like Apology I have  
for my Prolixity about  
Cookery and Carving ,  
which being essential to a  
true Housewife , I thought  
it best to dwell most upon  
that which they cannot  
dwell without, unless they  
design

*The Epistle Dedicatory.*

design to render themselves insignificant, not only in the world, but in those Families where they are.

As for what concerns *Gentlemens Behaviour*, I have the concurrent advice and directions of the most able Professors and Teachers, both here and beyond the Seas ; yet durst not be so airy and light in my Treatise about Ladies Love and Courtship as some of the *French* Authors have been , but have taken out of them what I found most

*The Epistle Dedicatory.*

taking with our *English* Gentry. The like I may say for *Habits* and *Gesture*; I am not ignorant of the vanity of some Mens stiles upon these Subjects ; and that young Ladies are too apt to take what may gratifie their Fancies , and leave what may better their Judgments about true Behaviour.

I know I may be censured by many for undertaking this great Design, in presenting to all of our Sex a compleat Directory, and that which contains  
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*The Epistle Dedicatory.*

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several Sciences: deeming it a Work for a *Solomon*, who could give an account from the Cedar to the Hyssop. I have therefore in my Apology to the Bookseller, declared how I came to be of Ability to do it, reciting to him the grounds of my knowledg in all those Sciences I profess; and also what practice and experience I have had in the World, lest any should think I speak more than I am able to perform. I doubt not but judicious persons will esteem this

Essay

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## *The Epistle Dedicatory.*

Essay of mine, when they have read the Book, and weighed it well; and if so, I shall the less trouble myself what the ignorant do or say.

I have now done my Task, and shall leave it to your candid Judgments and Improvement; your Acceptation will much encourage

*London,*  
*Nov. 10.*

*Your*

*Most humble Servant,*

HANNAH WOOLLEY.



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THE

THE  
Gentlewoman's Companion:

OR,

A GUIDE

TO THE

Female Sex:

*The Introduction.*

THE Education of the Female, as it is in a manner every where neglected, so it ought to be generally lamented. Most in this depraved later Age think a Woman learned and wise enough, if she can distinguish her Husbands Bed from anothers. Certainly Mans Soul cannot boast of a more sublime Original than ours, they had equal

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ly their efflux from the same Eternal Immensity., and therefore capable of the same Improvement by good Education. Vain Man is apt to think we were meerly intended for the Worlds propagation, and to keep its humane Inhabitants sweet and clean; but, by their leaves, had we the same Literature, he would find our brains as fruitful as our bodies. Hence I am induced to believe, we are debar'd from the knowledg of Humane Learning, lest our pregnant Wits should rival the tousing conceits of our insulting Lords and Masters.

Pardon the Severity of this Expression, since I intend not thereby to infuse bitter rebellion into the sweet blood of Females; for know, I would have all such as are entred into the Honourable State of *Matrimony*, to be loyal and loving *Subjects* to their lawful (though lording) *Husbands*. I cannot but complain of, and must condemn the great negligence of *Parents*, in letting the fertile ground of their *Daughters* ly fallow, yet send the barten Noddles of their  
their

their *Sons* to the *University*, where they stay for no other purpose than to fill their empty *Seonces* with idle *Notions* to make a noise in the *Countrey*.

*Pagans* of old may teach our *Christian Parents* a new lesson. *Edesia* an *Infidel*, taught her *Daughters Learning* and *Morality*. *Cornelia*, hers (with the *Greek Tongue*) *Piety*. *Portia*, hers (with the *Learning* of the *Egyptians*) the *Exemplary Grounds* of *Chastity*. *Sulpicia*, hers (with the *knowledg* of several *Languages*) the *Precepts* of *Conjugal Unity*. These, though *Etbicks*, were excellent informers of *Youth*, so that their *Children* were more bound to them for their *Breeding* than *Bearing*, *Nursuring* than *Nursing*. *Emulation* of *Goodness* is most commendable; and though you cannot hang up the *Pictures* of these worthy *Persons*, so that their *Memories* may live with you; however, imitate their *Vertues*, that their *Memories* may live fresher in you. All *Memorials* being *Materials*, be they never so durable, are subject to frailty, only the precious *Monuments* of *Vertue* survive time, and breath *Eternity*. Thus



4 *The Gentlewomans Companion, or*

Thus as ye take good Examples from others, be ye *Mother patterns of Vertue* to your *Daughters*, let your living actions be lines of their Direction. While they are under your command, the error is yours not theirs, if they go astray. Their honour should be one of the chiefeft things you are to tender, neither can it be blemish'd without some soil to your own credit.

I have known some inconsiderate *Mothers*, and those none of the lowest rank and quality, who either out of the confidence of their *Daughters* good carriage, or drawn with the hopes of some rich *Suitors* to advance their *Marriage*, have usually given too free way to opportunity, which brought upon their *Daughters* name a spreading infamy. Suffer not then those who partake of your image, to lose their best beauty. Look then to your own actions, these must inform them; look to your own examples, these must confirm them. Without you, they cannot perish; with you they may. What will you do with the rest that is left, when you see a part of your self lost. There



There is no instruction more moving, than the example of your living. By that line of yours they are to conform their own. Take heed then lest the damp of your own life extinguish the light of your *Childrens*. As you are a kind *Mother* to them, be a careful *Monitor* about them; and if your business will permit, teach them your self, with their *Letters good Manners*. For there is an *in-bred, filial fear* in *Children* to their *Parents*, which will beget in them *more attention* in *hearing*, and *retention* in *holding* what they *hear*. But if it be *inconsistent* with your *conveniency*, and that you must commit the *Tutelage* and *Education* of your *Children* to a *Governess*, give me leave to inform you what she ought to be.

*The Duty and Qualifications of a Governess to Gentlemens Children.*

**T**HEY who undertake the *difficult Employ* of being an *Instructress* or *Governess* of *Children*, should be persons of *na mean birth and breeding*, *civil* in *deportment*, and of an *extraordinary*

*winning and pleasing conversation. They should not be rash in expression, nor severe in correcting such as are under their charge; but instruct them with all mildness, chearfully encouraging them in what they are enjoyn'd to perform; not suddenly striking, nor startling them with a loud rebuke, which causeth in some an oversnes to what they should love, imbittering all the former delights they had in learning. Whereas if you wooe them with soft words, you will soon find them won by the testimony of their good works.*

*There is so much servility in rigor and restraint, that of consequence there can be no greater enemy to Ingenuity and good Nature. Fools are to be always baul'd upon, and blows are fitter for beasts than rational creatures; wherefore there can nothing more engage an ingenious generous soul, than chearfulness and liberty; not over-frightned. I have often observed the many ill consequences which attends an unadvised severity. A Gentlewoman of my acquaintance, who was well born and bred, and every way accom-*  
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plisht for a *Tutress* to young *Ladies*, lost all her employment in that fault, by her irresistible passion. Another in *Dorsetshire* being somewhat aged, and suspecting her strength was not ab'e to grapple with active youth, call'd up her *Adaid* to her assistance, with whose help she so cruelly chastised a young *Gentlewoman* for some fault she had committed, that with grief and shame she died in a little time after. Many more instances I could insert, but I shall forbear to publish further the shame of such inconsiderate rashness.

As I must condemn the insolent severity of such a *Governess*, so I must not let pass without reproof the tyranny of some *Mothers*, whose presence makes their *Children* tremble, without the commission of a fault, by which means they many times with their imperiousness frighten their love into an abhorrency of their sight; to be sure they make them tell many a lie to excuse their negligence, (which otherwise they would not do) only that for that time they might escape the rigor of their punishment. Yet I would not have any mistake me in my

perswading young *Gentlewomen* to be used *mildly* and *tenderly*, that I intend thereby their *over-indulgence*, so as to let their *tender age* rust in *sloth* and *vanity*; all that I would have a *Mother* do, is, that she would be *moderate* in the correction of an offence, lest by correcting one, she commit another, and so transgress that positive command in Holy Writ, *Parents provoke not your Children to wrath.*

A *Governess* is to study diligently the *nature, disposition, and inclination* of those she is to *teach*; and so by suiting their *humours*, make their *study* the more facile, by how much it is more pleasant to them; praising such and such of their own *age*, that are thus and thus qualified, which will breed in them an *emulation* to tread in their *foot-steps*. If she finds any addicted to *reading*, let her ask the Question, *What she thinks of such a Book she hath read?* By the Answer she may easily conjecture at the strength of her *Intellect*: If she find her a *Lover of Conversation*, it will not be amiss to ask what she thinks of such a *Gentlewoman* or *Gentleman*, whose *Vertues* she hath a great  
*esteem*

esteem for; when she hath return'd an answer to the demand, let the Governess require a reason for her so saying; which in the approving or condemning, will not only make the Scholar cautious of what she delivers, but give a great insight both into her dispositions and understanding.

Whatever she doth, let her have a special care in obstructing the growth of evil manners, and ingraft the good; stifle in the very birth those corruptions which will grow in the purest natures, without an indefatigable circumspection.

Countenance not an untruth by any means, especially if they stand in it; this is a very great vice, and argues an inclination impudently vicious; there is a fault contrary to this, and shall be reckoned in the number of infirmities, when by an over-modesty and too-much bashfulness, a young Maid cannot hold up her head when spoken to; and if askt a Question, would blush, as if by some gross miscarriage she had lately contracted a guilt. This sudden alteration of the countenance, may breed an undesired

*suspicion*, and therefore it ought to be corrected discreetly with good *instruction*. Favour not *obstinacy* by any means, for *flattery* in this case will spoil the *Gentlewoman*.

Be the *incessant tormentor* of her *sloth*, lest by proving burdensome to others, she at length become so to her self; by which means her *understanding* starves, and her *body* contracts an *Hospital of Diseases*. This you may remedy by suffering her not to sleep over-long, lest the *spirits* be over-dull'd, as well as by too little rest.

If the season be dry, walk them in the Fields, if not, some *moderate exercise* within doors, which will be instrumental in keeping them from the knowledge of the *Physician*. And now since *Nature* only gives us a *being*, and *Education* a *well-being*, the *Parent* or *Governess* ought to have a special care how she seasons *youth* with what is most conducive to the orderly and prudent management of the *concerns of this life*; let such a *foundation* be therefore laid, which may sufficiently promise the *Parents* a *happy issue*,  
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when their *Children* shall arrive to *maturity* of age.

*Letters* undoubtedly is the first step to the *perfection* of *knowledge*, by which means they come to improve their own *understandings* by the help of others: *Reading* furnisheth them with agreeable *discourse*, and adopts them for the *conversation* of the most *ingenious*, without which I know not how the *fancy* can be supplied with what is acceptable to the *Auditor*. How little would *conversation* signify, did not *reading* on all occasions find matter for *discourse*. The want of which hath made so many *Country Gentlewomen* stand like so many *Mutes* or *Statues* when they have happened into the company of the *ingenious*; their *quaint expressions* have seem'd to them *Arabian Sentences*; and have stared like so many *distracted persons*, in that they could hear the sound of *English*, and yet understand but here and there a word of their own *Language*. The consideration hereof is sufficient one would think to make the *proposterous suspicions* of some to vanish,



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vanish, who vainly imagine that *Books* are *Womens Academies*, wherein they learn to do evil with greater subtilty and cunning; whereas the helps of *Learning*, which are attained from thence, not only fortifies the best inclinations, but enlargeth a mean capacity to a great perfection.

Having thus proved, That the reading *Books* doth much conduce to the improving the understanding of young *Gentlewomen*, it behoveth the *Governess* to be careful in her choice of them. In the first place let them read some choice pieces of *Piety*, which may inflame their hearts with the love of God, and kindle in them ardent desires to be early followers of the *Doctrine* of *Christ Jesus*. Let there be a strict watch to keep unviolated the two gates of the *Soul*, the *Ears* and *Eyes*; let the last be imployed on good and proper *Subjects*, and there will be the less fear that the *Ears* should be surpriz'd by the converse of such who delight in wanton and obscene discourses, which too often do pleasantly and privately insinuate them-



themselves into the *Ear*, carrying with them that *unwholsome* air which infects and poysons the purity of the *Soul*.

I know it will be expected what sort of *Books* of *Piety*, I would recommend to the perusal of these *Gentlemen*; *London* affords such plenty of them, I know not which to pitch on; not to trouble you with too many, take these which follow: *Bishop Ushers* Body of Divinity. *Mr. Swinnocks* Christian-calling. *Mr. Firmins* Real Christian. *Mr. James Janeways* book, intituled, *Accquaintance with God* betimes; and his *Token for Children* when they are young.

Some may imagine, that to read *Romances* after such *practical Books* of *Divinity*, will not only be a vain thing, but will absolutely overthrow that *fabrick* I endeavoured to erect: I am of a contrary opinion, and do believe such *Romances* which treat of generosity, gallantry, and virtue, as *Cassandra*, *Clelia*, *Grand Cyrus*, *Cleopatra*, *Parthenissa*, not omitting *Sir Philip Sydney's Arcadia*, are *Books* altogether worthy of their *Observation*. There are few *Ladies* mention'd

tion'd therein, but are Character'd what they ought to be; the *magnanimity, virtue, gallantry, patience, constancy, and courage* of the men, might intitle them, worthy *Husbands* to the most deserving of the *female sex*. Thus having qualified them for *reading*, you should so practice them in their *pen*, as not to be ignorant in a *Point de Venice*, and all the *Productions* of the *Needle*; with all the *curious devices* of *Wax-work, Rock-work, Moss-Work, Cabinet-work, Beugle-work, &c.* and in due time let them know how to *Preserve, Conserve, Distill*; with all those *laudible Sciencies* which adorn a compleat *Gentlewoman*.

Having thus characteriz'd in part, what a *Governess* ought to be, I shall with your leave and patience give you some account of my self.

*A Short account of the life and abilities of the Autheress of this Book.*

I Would not presume to trouble you with any *passages* of my *life*, or relate my *innate qualifications*, or *acquired*,  
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were it not in obedience to a *Person* of Honour, who engag'd me so to do if for no other reason then stop the *mouths* of such who may be so *maliciously censorious* as to believe I pretend what I cannot perform.

It is no *ambitious design* of gaining a name in *print* (a thing as rare for a *Woman* to endeavour, as obtain) that put me on this *bold undertaking*; but the meer *pity* I have entertain'd for such *Ladies, Gentlewomen,* and others, as have not received the *benefits* of the *tytb* of the *ensuing accomplishment*; These *Ten years* and *upwards*, I have studied how to repair their *loss of time*, by making *publick* those *gifts* which God hath bestow'd upon me. To be useful in our *Generation* is partly the *intent* of our *Creation*; I shall then arrive to the top of the *Pyramid* of my *Contentment*, if any shall profit by this following *Discourse*. If any question the truth of what I can perform, their *Trial* of me I doubt not but will convince their *Infidelity*.

The *Things* I pretend greatest *Skill* in, are all *Works* wrought with a *Needle*, all  
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*Transparent Works, Shell-work, Moss-work, also Cutting of Prints, and adorning Rooms or Cabinets, or Stands with them.*

*All kinds of Beugle-works upon Wyers, or otherwise.*

*All manner of Pretty Toys for Closets.*

*Rocks made with Shells or in Sweets.*

*Frames for Looking-glasses, Pictures, or the Like.*

*Feathers of Crewel for the corner of Beds.*

*Preserving all kind of Sweet-meats wet and dry.*

*Setting out of Banquets.*

*Making Salves, Oynments, Waters Cordials; healing any Wounds not desperately dangerous.*

*Knowledge in discerning the Symptoms of most Diseases and giving such Remedies as are fit in such Cases.*

*All manner of Cookery.*

*Writing and Arithmetick.*

*Washing black or white Sarfets.*

*Making Sweet Powders for the Hair, or to lay among Linnen.*

*All these and several things beside,*

too tedious here to relate, I shall be ready to impart to those who are desirous to learn.

Now to the intent I may increase your *wonder*, I shall relate how I came to the *knowledg* of what I *Profess*. When I was *fourteen years* old, I began to consider how I might improve *my time* to the *best advantage*, not knowing at that age any thing but what *reason* and *fancy* dictated to me. Before I was *Fifteen* I was intrusted to keep a little *School*, and was the sole *Mistress* thereof. This *course* of life I continued till the *age* of *Seventeen*, when my *extraordinary parts* appear'd more *splendid* in the eyes of a *Noble Lady* in this *Kingdom*, than really they deserv'd; who praising my *Works* with the appellation of *Curious Pieces* of *Art*, was infinitely pleas'd therewith. But understanding withal, that I understood indifferently the *smooth Italian*, and could *sing*, *dance*, and *play* on several sorts of *Musical Instruments*, she took me from my *School*, and greedily entertained me in her *House* as *Governess* of her only *Daughter*. Unto this honourable  
Person

Person I am indebted for the *basis*, or *ground-work* of my *Preserving* and *Cookery*, by my observation of what the order'd to be done. By this *Ladies* means I came acquainted with the *Court*, with a *deportment* suitable thereunto.

The death of this *Lady* gave me a fit opportunity to be entertain'd by another no way inferiour to the former, with whom I lived *seven years*. At first I was *Governess* to those of her *Children*, whose forward virtue sufficiently declared the goodness of the *stock* from whence they came. *Time* and my *Ladies* good opinion of me, constituted me afterwards her *Woman*, her *Stewardess*, and her *Scribe* or *Secretary*. By which means I appear'd as a person of no mean authority in the *Family*. I kept an exact account of what was spent in the *house*. And as I profited in *Externals*, so I treasured up things necessary for my *understanding*, having an happy opportunity so to do, not only by hearing that ingenious and agreeable *discourse* interfac'd between my *Lady* and *Persons* of *Honour*, but also by inditing all her *Letters*;

*Letters*; in the framing and well fashioning of which (that I might encrease my *Ladies* esteem) I took indefatigable pains. There were not any who both *wittily* and *wisely* had published their *Epistles* to the view of the *world*, whom I had not read, and on all occasions did consult: those which I placed in my greatest esteem were the *Letters* of Mr. *Ford*, Mr. *Howel*, Mr. *Loveday*, and Monsieur *Voiture*.

But that which most of all encreas'd my *knowledg*, was my daily reading to my *Lady*, *Poems* of all sorts, and *Plays*, teaching me as I read, where to place my *accents*, how to raise and fall my *voice*, where lay the *emphasis* of the *expression*: *Romances* of the best sort she took great delight in; and being very well vers'd in the propriety of the *French* Tongue, there was not any thing published by the *Virtuosi* of *France*, which carefully and chargeably she procur'd not; this put me upon the understanding of that *Language*, she was so well experienc'd therein, which is as great an Ornament for young *Ladies*, as those learn-

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*ed Tongues*, of which the *Academical Studio* boasts a more than a *common understanding*.

Here as I learned hourly *Courtly Phrases* and *Graces*, so how to express my self with the attendancy of a *becoming air*. And as I gather'd how to manage my *Tongue* gracefully, and discreetly; so I thought it irrequisite to let my *hands* to lye idle. I exercised them daily in *Carving at Table*. And when any *sad accident* required their *help* in *Physick* and *Chyrurgery*, I was ready to be assisting; in those two excellent *Arts* in this place I acquired a *competent Knowledge*.

In short time I became *skilful*, and stay'd enough to order an *House*, and all *Offices* belonging to it; and gained so great an *esteem* among the *Nobility* and *Gentry* of two *Counties*, that I was necessitated to yield to the *importunity* of one I dearly lov'd, that I might free my self from the *tedious Caresses* of a many more.

In the time I was a *Wife*, I had frequent occasion to make use of all, or  
most



most of my *aforenamed qualities*; and what I exercised not within my own roof, I used among my *neighbours, friends, and acquaintants.*

That which qualified me as a *Governess* for *Children* as well as any thing yet I have mention'd, was the great *knowledge* I had in the *humours, inclinations, and dispositions* of *Children*, having often had at one time above *Threescore* in number under my *Tution.*

Besides, as I have been the *Mistress* of many *Servants*, so I have qualified them with my *Instructions* to be *Mistress* to others; the major part of them living very comfortably in a *married condition,*

As I have taken great pains for an *honest livelyhood*, so the hand of the *Almighty* hath exercised me in all manner of *Afflictions*, by death of *Parents* when very young, by loss of *Husband, Children, Friends, Estate, very much sickness,* by which I was disabled from my *Employment.* Having already given you an account of the *duty, and requisite endowments* which ought to be in a *Governess,* and how qualified I was my self in that  
trouble-

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*troublesome concern. I shall now proceed ingiving young Ladies such Rules which long experience and observation hath taught me, which may be as their perfect guide in all ages and conditions, the practice whereof will assuredly imbalm their Names here, let their stedfast faith in Jesus Christ only-crown them with Glory hereafter.*

*Good Instructions for a young Gentlewoman, from the age of Six to Sixteen.*

**I** shall suppose your Parents have not been so remiss in their Duties, as not to furnish your tender Age with what it is capable of understanding; and therefore do not question but that you can read well, sow and write indifferently; but I would have, long before you arrive at your teens, your first Age water'd with the wholesome and sound Doctrine of Fearing God. Remember thy Creator in the days of thy youth; that thou mayst have, with David, in thy later days this comfortable testimony of thy self, *From my youth up have I loved thy Law.*

I cannot bewail enough the careless neglect of *Parents* in this matter, who think neither *God* nor *Nature* doth tie them to further regard of their *Children* than to afford them *food*, and make them *strut* in the *fashion*, learn them to *dance* and *sing*, and lastly, lay up a *considerable sum* for some *person* whom they value by his *greatness*, not his *goodness*; but how far that care falls short of what is required from *Parents*, I appeal to the *sad effects* thereof, *profaneness* towards *God*, and a *contempt* of his *people*, and not only a daily breach of his *holy Laws*, but the *Laws* of *Civil Society*.

Above all things; let the *fear* of *God* be improved in you. Omit not by any means the *Duty* of *Prayer Morning* and *Evening*, and forget not to read some *portion* of the *Scripture* every day.

Be very cautious in the *choice* of your *Companions*, and when your *Age* adapts you for *Society*, have a care with whom you *confort*, for report will bruit what you are by the *company* which you bear.

Would you then preserve those *precious odours* of your *good Name*, *confort* with

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with such whose Names were never branded, converse with such whose tongues for immodesty were never taxed. As by good words evil manners are corrected; so by evil words, are good ones corrupted.

Make no *reside* there where the least occasion of *lightness* is ministr'd; avert your ear when you hear it; but your heart especially, lest you harbour it.

It is proverbially said, *Maids should be seen and not heard*; not that they should not speak, but that they should not be too talkative. A Traveller sets himself out best by discourse, but a Maid is best set out by silence.

For your Carriage, let it be in a *Mediocrity*, neither too precise, nor too free. These *simpring, made-faces* partake more of *Chamber-maid* than *Gentlewoman*.

Being grown up, you may possibly be wooed to interchange *Favours*; *Rings* or *Ribbons* may seem trifles, yet trust me they are no trifles that are aim'd at in those exchanges. Wherefore let nothing pass from you that may any way impeach you, or give  
others,

others *advantage* over you. It is probable that your *innocent credulity* may be free from the *conceit of ill* as theirs from the *intention of good*; but these *intercourses of Courtesies* are not to be admitted, lest by this *familiarity* an entry to *affection* be opened which before was closed. It is dangerous to enter *parley* with a *be-leaguring-enemy*; it implies *want* or *weakness* in the *besieged*.

Presuming on your own *strength* is a great *weakness*; and the ready way to betray your self to *dangers*, is to contemn them. *Presumption* is a *daring sin*, and ever brings out some *untimely birth*, which, *Viper-like*, is the *destruction* of its *Parent*. I shall desist here in this place from giving you more *Rules of Caution* and *Good behaviour*, having design'd another, wherein I intend a more *Copious Relation*.

*Advice to the Female younger sort.*

**I**Ncline not to *sloth*, and love not to laze in *Bed*, but rise early; having drest your self with *decency* and *cleanliness*, prostrate your self in all *humility*  
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upon your *bended knees* before God *Almighty*, beseeching his *Infinite Majesty* to forgive you whatever *sins* you have committed in *deed, word, or thought*; begging *protection* from the *sin and evil* of that day, and his *holy assistance* in the prosecution of *good* all the days of your *life*. Having said your *Prayers*, then on your *knees* ask your *Parents* Blessing; and what they shall appoint for your *Breakfast*; do you by no means dislike or grumble at; waste not too much time in eating thereof, but hasten to *School*, having first taken your leave of your *Parents* with all *reverence*. Do not loyter by the way, or play the *truant*; abuse none whom you meet, but be courteous and mannerly to all who speak with you. Leave not any thing behind which you ought to carry with you, not only things you learn in or by, but also *Gloves, Pocket-Handkerchiefs*; and have a special care of any thing that may mischief you by the way.

When you come to *School*, salute your *Mistress* in a reverent manner, and be sure to mind what she enjoyns you to do

or

or observe. You cannot but live well if you conform to what you hear. Be not offended if your *Governess* advise you rather what is most *fitting* than what is most *pleasing*; for such is the property of a good *Instructress*. And these are to be entertained with such indeared respect, as their *speeches* (be they never so tart) should not incense you; nor their *reproofs*, be they never so free, distaste you; having done this, salute civilly your *School-fellows*, and then apply yourself to your *Book, Work, Writing*, or whatever else you are to learn.

Show not your *ill breeding* and want of *manners*, by eating in the *School*, especially before your *Mistress*.

Mind what you are about, and neglect not what you are to do, by vain prating in the *School*; make no noise, that you may neither disturb your *Mistress* or *School-fellows*.

When you are called to read, come reverently to your *Mistress*, or any whom she appoints; avoid *reading* with a *tone*, huddle not over your *lessons*, but strive to *understand* what you read; and



*read so plainly, distinctly, and deliberately, that others may understand; if you are doubtful of a Word carefully spell it, and mistake not one Word for another; when you have done, return, shewing your reverence, to your Place. Whatever Work you take in hand, do it cleanly and well, though you are the longer about it; and have a care of wasting or losing any thing that appertains thereunto. Sit upright at your Work, and do not lean or loll: and forbear to carry Children in your arms out of a wanton humour, for these, whilst you are so young, may incline your Body to crookedness. If you Write be careful you do not blot your paper; take pains in the true forming or cutting your letters, and endeavor to Write true and well after your Copy. Preserve your Pens, spill not your Ink, nor flurt it on your own or others cloths, and keep your fingers from being polluted therewith.*

Returning from School, make haste home, not gaping on every idle object you meet with by the way. Coming into the House, apply your self immediately  
to



to your *Parents*; and having saluted them according to your *duty*, acquaint them with what *proficiency* you have made in your *Learning* that day; be not absent when *Dinner* is on the *Table*, but present when *Grace* is said; and sit not down before you have done your *obeisance* to your *Parents*, and the company then present. Keep your *Cloths* from *greasing*, by pinning or keeping your *napkin* tite about you; and receive what is given you, thankfully. Be not *talkative* at *Table*, nay, nor do not *speak*, unless you are askt a *question*. Eat not your meat *greedily*, nor fill your mouth too full; and empty your mouth before you *drink*; and avoid *smacking* in your *eating*. Grease not your *fingers*, as those that are *st* *venly*, up to the *knuckles*. You will show your *self* too *saucy* by calling for *sawce* or any *dainty* thing. Forbear putting both *hands* to your mouth at once; nor *gnaw* your meat, but cut it *hands m y*, & eat *sparingly*. Let your *Nose* and *hands* be always kept *clean*. When you have *dined* or *supt*, rise from the *Table*, and carry your *trencher* or *plate* with you,

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doing your *obeisance* to the company ; and then attend in the *room* till the rest rise.

In the Intervals of *School-time* , let your recreation be *pleasant* and *civil*, not *rude* and *boisterous*.

Sit not before your *better*., unless you are so desired, and unless you are at *meat*, *Working*, or *Writing*.

Be no make-bate between your *Parents* and their *servants* ; tell not a lye in any case, or mince it into a *plausible excuse* to save you from the *hand of correction*.

Going to *Bed* make no noise that may disturb any of the *Family*, but more especially your *Parents* ; and before you betake your self to rest, commit your *self* into the *hands* of the *Almighty* ; desiring his *Infinite Majesty* not only to *watch over* you in the *night*, but preserve you for, and assist you in the *duties* of the ensuing *day*.

If the *Poor* beg at your *Father's door*, though you cannot your *self* supply his *necessities*, yet you may do it by perswading your *Father* or *Mother*, which may be the sooner induced to it by observing  
your

your early and forward *inclination to Charity.*

Get that *Catechism* the Government has made choice of for you, by heart; by the *practice* of which you will be enabled to perform your *duty to God & man.*

Behave your self in the Church reverently, giving an awful regard to what *sacred truths* the Minister shall deliver for your *future observation and practice*; and do not proclaim publicly to the whole Congregation your *levity and vanity* by *laughing, talking, pointing* with your finger, and *nodding*, or your *careless contempt* of Gods word by *drowsiness* or *sleeping.*

Do not despise the *aged*, but rather honour them for their *antiquity*; and indeed you have but little reason to condemn *old people*, if you consider this, that you will be *old* if God shall think fit to continue your *days* to the length of *theirs*; and therefore would not be so serv'd your *self.*

God inable you to *observe and practice* what I have here already laid down, and give you *yielding hearts* to the exercise

of what shall hereafter follow to the glory of God, the unspeakable comfort of your *Friends*, and *eternal salvation* of your *immortal Souls*.

Thus I have given you *general instructions* as to your *learning* and *deportment*: Give me now leave to insist in particular on the *duty* you owe your *Parents*.

*The duty of Children to their Parents.*

**T**HE *duties* of a *Child* (*Male* or *Female*) to *Parents*, may be branch'd out into these particulars; *Reverence*, *Love*, *Obedience*, (specially in *Marriage*) assisting them in their *wants*, nay all these considered as a due *debt* to the worth of *Parents*.

You ought in the first place to behave *your self* towards them with *reverence*, *respect*, *humility*, and *observance*; and although their *infirmities* may tempt you into a *contempt* of *them*, yet you must not despise them in your *behaviour*, nor let your *heart* entertain an *undervaluing thought*. What *infirmities* they have, you must endeavour to *cover* and *conceal*,

ceal, like *Shem* and *Japhet*, who whilst cursed *Cham* endeavoured to disclose the nakedness of their Father to publick view, they privately covered from the light of others, that which they debarr'd their own eyes to look upon. It is a great fault in our days, and too frequently practised, for youth not only to deride the imperfections of their Parents, but forge and pretend more than they have, that their counsel and correction may seem rather the effect of weakness, than good judgment in the punishing their Childrens errors. They think they then best expresse their wit, when they can most flout and abuse gr. v. Counsel. Let such, if they will not practice the exhortations, yet remember the threatnings of the Wisest of men, Prov. 30. 17. The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

Thus as your behaviour ought to be respectful to them, so ought you to show them all the demonstrations of love imaginable, striving to do them all the good

you can, and shunning all the occasions of their *disquiet*. This you are obliged unto by *common gratitude*; for they were not only the *instruments* of bringing you into the *world*, but of sustaining and supporting you afterwards, if you could but rightly weigh the *fears* and *cares* that are required in the bringing up a *Child*, you would judge your *love* to be but a *moderate return* in *compensation* thereof.

This *love* is to be exprest several ways: First in all *kindness* of *behaviour*, carrying your self not only with *awe* and *respect*, but with *kindness* and *affection*, which will encourage you to do those *things* they affect, and make you avoid what may grieve and afflict them.

Secondly, This *love* is to be exprest in praying for them. The debt a *Child* owes her *Parents* is so great, that she can never make *satisfaction*, unless she call *God* to her *aid* and *assistance*, by beseeching him to multiply his  *blessings* on them. Do not for any *temporal benefit*, or to be freed from the *severity* of thy *Parents*, wish their *death*. God in  
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the *Old Testament* hath denounced *death* and *destruction* to the *Curser* of his *Parents*, and therefore certainly will not let thy *ill wishes* toward them go unpunished; certainly they who watch for the *death* of their *Parents*, may untimely meet with their *own*.

The *third duty* we owe them, is *Obedience*; this is not only contained in the *fifth Commandment*, but enjoined in many other places of *Scripture*. This *obedience* extends no farther than to lawful things, otherwise it is *disobedience*, and offends against a *higher duty*, even that you owe to *God* your *Heavenly Father*. How little this *duty* is regarded, daily *experience* makes evident; the *careful Mother* having her *child* no longer under her *command* than under the *rod*.

Wherefore think not, though grown up to *Womans estate*, that you are freed from *obedience*; and let not your *motives* thereunto be out of *worldly prudence*, fearing to displease your *Parents*, lest they should diminish your *intended Portion*, and so be a *loser* thereby; but let your *obedience* be grounded upon *conscience of duty*. But



But of all the *acts of disobedience*, that of *Marrying* against the *consent of Parents* is the highest. *Children* are so much the *Goods and Chattles* of a *Parent*, that they cannot without a kind of *theft* give themselves away without the *allowance* of those that have the *right* in them; and therefore we see under the *Law*, the *Maid* that had made any *Vow*, was not suffer'd to perform it without the consent of the *Parent*, *Numb. 30. 5.* The right of the *Parent* was thought of *force* enough to *cancel* and *make void* the *obligation* even of a *vow*; and therefore surely it ought to be so much considered by us to keep us from making any such whereby that *right* is infringed.

A *fourth duty* is, To *minister* to, and *assist* your *Parents* in whatever *necessities* or *infirmities* God *Almighty* shall think fit to *inflict* upon *them*. It may be thy *Parent* is *weak* or *decay'd* in *understanding*, supply his or her *wants* according to thy *ability*, since in thy *infancy* thou didst receive the same *benefits* from *them*. When an *infant*, you had neither *strength* to *support*, nor *understanding*

to



to *guide* your *self*, but was supply'd with both by your *indulgent Parents*; wherefore *common gratitude*, when either of these becomes their *case*, obligeth you to return the same *offices* back-again to *them*.

And as for the relieving their *Poverty*, there is the same *obligation* with the former, it being but just to *sustain* those who had *maintain'd* thee.

How then shall those answer it, who will not part with, or circumscribe their own *excesses* and *superfluities* for the *relief* of such to whom they owe their *being* and *well-being*; and worse it will be with those who out of *Pride* deny their *Parents*, being themselves exalted, fearing lest the *lowness* of their *condition* should betray the *meanness* of their *birth*.

*Lastly*, that I may *conclude* this *Discourse*, assure your *self*, That no *unkindness*, *fault*, or *poverty*, of a *Parent*, can excuse or acquit a *child* from this *duty*; although the *gratitude* due to a *kind parent* be a forcible *motive* to make the *Child* pay his *duty*, yet though our *Parent* were ever so unnatural, yet still we are  
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to perform our *duty*, though none of that tye of *gratitude* lie on us.

Take this for all, *Honour* and *obey* thy *natural Parents* in what condition soever; for if they cannot give thee *riches*, yet thy *Heavenly Father* hath promised thee length of *days*.

*Of a young Gentlewomans deportment  
to her Governess and Servants in the  
Family.*

**I**F your *Parents* have committed you to the *care* and *tuition* of a *Governess* in the *house* with you, think with your *self*, that this person whom I must now call my *Governess*, is one whom my *Father* and *Mother* have elected and entertain'd for my *education*, to lessen their *own trouble*, but not their *tender care* of me. Therefore if I obey her not in all *things* requisite, I transgress the *commands* of my *loving Parents*, and displease *God* in abusing their *kindness*.

Next, consider within your *self*, that this person who is constituted the *guide* of my *actions*, is such a one as they are  
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confident either in their *own judgments*, or those who have recommended *her*, to be fit in all *Points* to perform this *charge* committed to *her*; therefore in *obedience* to them I must and will obey *her* and follow those good *examples* and *precepts* she shall lay down for my better *information*.

If *she* seems somewhat harsh, reserv'd, and abridgeth your *freedom*, yet let not your *green years* be too forward in condemning *her*, nor let not the ill counsel of *inferiour servants* perswade you against *her*; lest by so doing you betray your want of *reason* and good *nature*, and detract from your *Parents* worthy care for you.

If you have just cause of *complaint*, yet speak not maliciously against *her*, but truly and opportunely impart your *grief*; by this means *she* will be either removed from you or regulated by their *commands*. Be sure therefore that your *complains* be just, lest you should have one in her stead who may more justly deserve your *censure*, and so make your self unhappy by your *Parents* fears of having a *Child* that is *Refractory*.

*Story.* Besides, think thus with your self, that too often complaining makes *dull* and *careless* the *Auditor*; and instead of extracting *compassion*, it creates a *jealousie* of an ill *disposition*.

If your *Governess* be a *Woman* in *years*, honour *her* the more; if *young*, you may promise your self more *freedom* with *her*; yet if I may advise, I would not have a *person* too young to have such a *charge*, for they will have sufficient to do to govern *themselves*, therefore the more unfit to govern others; besides *youth* will be the more easily induced to submit rather to their *Elders* than their *Equals*.

What I now declare is the fruit of *experience*, having had too great a *charge* in this nature, when I was very *young*; and do know how defective I was then in my *duty*, since I became a *Mother* of *Children*, having now more *tenderness* to *youth*; and can speak it knowingly, that a *mild moderate way* is to be preferred before *rigor* and *barshness*, and that *correction* of *words* is better than that of *blows*.

Give

Give me leave, *Gentlewomen*, to wish you a good *Governess*, not such a one as I have been, but as I could or would be now. I can now with a greater *sense* look back upon my *faults*, than I could discern them when first committed: Thus much to your *Governess*. Now to your *Maid* who is to dress you.

Be not *peevish* or *froward* to her, but sweetly accept her *endeavours*, and gently admonish her of her *neglects* or *errors*; if she be good natur'd and willing to please, this *carriage* will oblige and command a constant *diligence* from her; otherwise you will cause her to serve you only for her *own ends*, and with an *eye-service*; and whilst you are making a wry face in the *Glass*, she will make another behind your *back*.

Be courteous to all the *Servants* belonging to your *Parents*, but not over-familiar with any of them, lest they grow *rude* and *sawcy* with you; and indeed too much *familiarity* is not good with any, for *contempt* is commonly the *product* thereof.

If you can do any *Servant* good in any thing,

thing, either in mitigating your Parents anger towards them, or presenting their humble *petition* for them, be not slack in so doing; for by this means you will purchase to your *self* both *love* and *honour*.

If any *poor body* sue to you to beg in their names that which is not unfit for them to ask, do not deny them, and God will not deny you your *requests*: Do good to all, and turn not your *face* away from the *indigent*; but let your *charity* extend to their *relief* and *succour*.

Be courteous to all *people* inferior to your *quality*; but in such a way, that they may know you understand your *self*, and this will be a sweet kind of commanding *reverence* from them, and will give you the *character* of a good and *humble spirit*; assure your *self* it is better to be good than great. *Majesty* mixt with *modesty* and *humility* forcibly commands the *service* of all; but *pride* and *imperiousness*, though in a great person, breeds *scorn* and *contempt* in the heart and tongue even of the *meanest Peasant*. If God hath blest you with *birth* and *fortune* above others,

others, be sure your *virtue* shine with greater *luster* than others.

Despise not *those* who have not so great a portion of *wit* and *wealth* as you possess, but think with your *self*, to whom the *Lord* gives *much* he requires *much* from. As *God* made *nothing* in vain, so he gives *nothing* in vain. That person is not to be trusted, who doth not endeavour to improve what he is intrusted withal. If you have *wisdom*, boast not thereof, but give *God* thanks, and use it to his *Glory* and your own *comfort*.

*What qualifications best become and are most suitable to a Gentlewoman.*

I Have already endeavour'd to prove, that though *Nature* hath differ'd *Mankind* into *Sexes*, yee she never intended any great difference in their *Intellect*. This will evidently appear not only from those many *arguments* learned *Cornelius Agrippa* hath laid down in a particular *Treatise* for the *Vindication* of the *Excellency* of the *Female Sex*, but likewise from the many learned and incomparable *Writings* of *Famous Women*,



*men*, ancient and modern, particularly *Anna Comnena* who wrote the *Eastern History in Greek*, a large Folio. Nor can we without great ingratitude, forget the memory of that most ingenious *Dutch Lady Anna Maria a Schurman*, who was so much admired by the greatest *Scholars in Europe* for her unparallel'd, *natural and acquired parts*, that there were very few (as the great *Salmasius, &c.*) who did not frequently correspond with her by *Letters*. Her *Opuscula* or smaller *Works* are now extant, printed in *Holland in Latine, Greek, and Hebrew*; in which there is a small *Tract*, proving that a *Womans* capacity is no way inferiour to *Mans* in the reception of any sort of *Learning*; and therefore exhorts all *Parents* who are not much necessitated, not to let their *Children* spin away their precious time, or pore on a *Sampler*, till they have prickt out the date of their *life*; but rather instruct them in the *Principles* of those *Learned Tongues*, whereby they may at pleasure pick-lock the *Treasuries* of *Knowledg* contained in those *Languages*.

ges, and adapt them for the conversation and discourse of most Nations.

I need not go out of our *Native Country*, to produce you *Examples* enough of our own *Sex* for your imitation and encouragment in treading the paths of *Learning*; I shall forbear to speak of the *incomparable worth* and *pregnant parts* of some *Gentlewomen*, lately deceased, as *Mrs. Philips* the ingenious *Translatress* of *Pompey*, &c. since what is extant of hers, or her *Contemporaries*, will more at large express their *matchless merit*; nor shall I eulogize or praise the *living*, nominating any person, lest I be thought one partially addicted to *flattery*. Yet give me leave to say, I could instance not a few, who (to the glory of our *Sex*, and the place of their *Nativity*, if occasion modestly required) would not blush to answer a *Capricious Virtuoso* in three of the most useful *Tongues* spoken or understood, that is, *Latin, French, and Italian*.

I desire not to hyperbolize; it is probable they may not be so expert in the anatomizing an *Insect*, or the the discovery

ry of some monstrous production, as these Epidemial Wits are ; yet for ought I know, may find out many monstrosities in their brain, whilst they are subtilly plumbing the depth of their self-admired understanding.

Now since it may hence appear, Ladies, that you have no Pygmean Souls, but as capable of Gygantic growth as of your Male opponents ; apply your self to your Grammar by time, and let your endeavours be indefatigable, and not to be tired in apprehending the first Principles of the Latin Tongue. I shall forbear to give you Rules for attaining the perfect knowledge thereof, but leave you to that Method your Tutor or skillfull Governess shall propound for your Observation.

I need not tell you the vast advantages that will accrue hereby, your own experience will better inform you hereafter. However I shall hint some, as first, your understanding the Latin Tongue will inable you to write and speak true and good English, next, it will accommodate you with an eloquent  
style

*style* in speaking, and afford you matter for any *discourse*; lastly, you will be freed from the fear of rencountering such who make it their business to ransack a *New World of Words* to find out what are long and obscure, not regarding how *insignificant*, if they carry a rattling sound with them. Thus these *Fops* of *Rhetorick*, spawns of non-intelligency, will venture the spraining of their Tongues, and splay-footing their own *Mouths*, if they can but cramp a young *Gentlewomans* intellect.

Our *English Tongue* is of late very much refined, by borrowing many *Words* from the *Latin*, only altering the termination, these you will never perfectly understand without the knowledge of the *Latin*, but rather misapply or displace them to your great *discredit*, although you should consult all the *English Interpreters* that were ever extant.

And as our *Mother Tongue* hath finished her expressions with the *Roman Dialect*, so to make them the more spruce and complacent, she hath borrowed

rowed some *choice words* from other Nations, more especially the neighbouring *French*, whose *Tongue* you must in no sort be ignorant of, if you intend to speak with the *air* of the Court or like the quaint *Oratresses* of the Court *air*.

It is no small benefit which will accrue to you by learning the *Italian*; for by reason of our *Gentries* travelling into *foreign parts*, occasioned by our late unhappy and inhumane home-bred *distractions*, these two *Languages* are generally spoken in *England*; insomuch that a *Court-Lady* will not be induced to esteem a *Friend*, or entertain a *Servant*, who cannot speak one of them at least: and that you may not despair of a *competent knowledg* of either, or both, without going into those *Countries*, where they are naturally spoken, know there are many excellent *Masters* who teach here in *London* those *Languages*, but more especially that *sober and learned* natural *Italian* *Seignor Torriano*; and that unimitable *Master* of the *French* *Tongue*, *Monsieur Mauger*, both which have publisht their *Gramars*; the

the first a large and useful *Italian* Dictionary also. Both these *Countries* have been happy and may be justly proud in producing so many *learned* and *ingenious Men*; so many, should I nominate them with their deserved *Encemiums*, this small *Treatise* would swell into *Volumes*; I shall therefore pass them over, but would not have you their *Writings*, where you shall find plenty of every thing, which shall either tickle your *fancy*, or further your *understanding*. Having thus adapted you for *conversation*, let me next show you your *deportment* therein.

Of a *Gentlewomans civil Behaviour* to all sorts of people in all places.

A *Painter* (of old being about a *Draught* of most absolute *Beauty*, propounded for the accomplishment thereof half a dozen of the most exquisite and wonderful fair *Maidens* he could find, that he might steal from each those *charms* and *features* which he thought were most powerful;  
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but I will assure you, a greater assistance is required in the framing and fashioning of a *Woman*, whose behaviour should be such as to please in all companies. Whatsoever *Nature* can afford, or good manners inform, come short of this purpose. In this Subject the fairest Ornaments are most necessary; among which what I have already exprest, are highly to be prized, which with the aggregation of all the best qualities can be desired, are the proper things, which as in their Center, must terminate in *Conversati-*

The first thing I judg most necessary, and do wish, with *Socrates*, were in you *Ladies*, as he desired in his Pupils, are *Discretion*, *Silence* and *Modesty*. But this is too general; wherefore since *Conversation* (after the milk) is the first and chiefest thing, both *Animal* as well as *Rational Creatures*, do most desire and delight in, I shall first advise as to choice of *Company*; next, your *Carriage* therein, both in *Gesture*, *Look*, *Speech* and *Habit*.

No wonder all *Mankind* is so generally



rally inclined to *Conversation*, since *Life* without *Society* is more insupportable than *Death*; it is *Discourse* makes us pass over our tedious hours and days with delight. What a *Desart* would this *World* seem without *company*! and how dangerous would it prove were we not cautious in our *election*! For *example* is more forcible than *precept*; thus by ill company you may gain a *bad custom*, which all good *instructions* shall never root out. But should you be so prudent as not to follow their evil example, yet by *associating* your self, you will inevitably contract a suspicion of being as bad as they; this made the *Philosopher* say, *Shew me thy Companion, and I will tell thee what thou art.*

Be not easily induc'd to enter into discourse with strangers, for nothing argueth *levity* and *indiscretion* more than that. Consort your self with your betters as near as you can, yet do not despise your equals, but in a most especial manner avoid all familiarity with your inferiors; if Female, in a little time they will thereby be drawn to

slight you; if Male, they will be encouraged to attack your *honour unlawfully*, or subtilly *insinuate* themselves into your *affection*; whereby though you are as high in *fortune*, as *honourable* in *Birth*, you may stoop to so low a *contract*, that forgetting your *self* by the incessant *importunities* of their *over-blown desires*, you are overcome, and so become a grief to your friends, a shame to your *selves*, and a lamentable *spectacle* of reproach and sorrow to that worthy *Family*, from whence you had your *Original*.

Affect not the *vanity* of some, in being seen in *publick* too frequently. Thus many excellent *Ladies* have exposed themselves to the *mercy* of the *Tempter*, who otherwise had stood *impregnable* in the defence of their *Chastities*. You think, it may be, and intend no harm in your *Promenades* or *Walks*; but by so doing, you give too often occasion for *licentious Amorists* to meet with you, and may thereby be perswaded to throw off the *vail* of *circumspection*, to give attention to some *wanton smutty story*.  
Con-

Consult not too much with *youthful blood* and *beauty*, lest they prove too dangerous enemies to be your *Privy-Councillors*.

Be not guilty of the *unpardonable fault* of some, who never think they do better than when they *speak* most; uttering an *Ocean of Words* without one drop of *reason*; talking much, expressing little. Much like that *Woman D. Heylin* unhappily met withal, in his younger years, with whom he was constrained to travel a long *Journey* in a *Coach*: So indiscreetly reserved she was at first meeting, that tending his *devoir* of a *salute* (as is customary) she would not admit thereof; so *speechless* withal at first, as if a *vow'd resolution* had tied up her *tongue* to the strict observance of an everlasting *silence*; but the next day, she so far presumed on the *slendernefs* of the *acquaintance*, that, though she was so *silent* before, she then opened upon their setting forward; and the continual *click* of her *Tongue* never ceast till the *Sun* was set; which the motion of her *Tongue* and the *Doctor's watch*, kept exact time for *eleven hours*; and notwithstanding

standing her seeming *modesty* in refusing a *kiss*, did now voluntarily prompt him to a close *embrace*.

As I would not advise you to be *over-reserv'd*, so give not too loose reins to *liberty*, making *pleasure* your *vocation*, as if you were created for no other end than to dedicate the first *fruits* of the *morning* to your *Looking-glass*, and the remainder thereof to the *Exchange*, or *Play-house*. Many of our Sex are too blame; who have no sooner *ting'd* their *faces* artificially, than some Attendant is dispatcht to know what *Plays* are to be *acted* that day; my *Lady* approveth of one which she is resolved to see, that she may be seen; being in the *Pit* or *Box*, she minds not how little she observeth in it, as how much to be observed at it. If the *novelty* or *goodness* of the *Play* invite them not, then what *Lady Fashion-monger*? or what *Lord Beauty-hunter*?

Shun all *affectation* in your *behaviour*; for *Virtue* admits of no such thing in her *gesture* or *habit*, but that which is proper, and not enforced; *native* or *decent*, and not what is *apishly* introduced.

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Therefore since nothing better befits you than what is your own, make known by your dress, how much you hate formality. To this end play not the Hypocrite with your Creator, in pretending to go to Church to serve him, whereas it is to serve your selves in the imitation of some new fashion. That which becometh another well, may ill become you: You deserve in your preposterous imitation, suitable correction with the Ass in the Fable, who seeing the Spannel fawningly to leap on his Master, thought that the like posture would alike become and oblige him; which he adventuring to put in practice, alarm'd the whole Family, and was soundly beaten for his unadvised folly. Affectation cannot be conceal'd, and the indecency of your deportment will quickly be discovered in publick Societies; wherefore behave your self so discreetly abroad, that you may confer no less a benefit on such as see your behaviour, than you profit such as shall observe your carriage at home. Express in publick such a well-becoming Garb, that every action,

may deserve the applause & imitation of all that are your company. Let your conceits be nimble and ready, & not temper'd or mixt with lightness; let your jests be innocent and seasonable without the least capriciousness; let your discourse be free without niceness; your whole carriage delightful and agreeable, and flowing with a seeming carelessness. Thus much in general, let me now come to particulars.

*Of the Gait or Gesture.*

**I**T is an easie matter to gather the disposition of our heart, by the dimension of our Gait. A light carriage most commonly discovers a loose inclination; as jetting and strutting, shew haughtiness, and self-conceit. Were your Bodies transparent, you could not more perspicuously display your levity than by wanton Gesticulations.

Decency, when she seeth Women, whose modesty should be the Ornament of their beauty, demean themselves in the streets or elsewhere, more like an Actress, than Virtues Imitatress; she endeavours



vours to reclaim them, by bidding them look back to preceding times, and there they shall find *Women* (though *Pagans*) highly censured, for that their outward carriage only made them suspected. A *Vail* (no *Vizard-mask*) covered their face, modesty measured each step, and so circumspect were they in general of their carriage, lest they should become a scandal or blemish to their Sex.

Their repair to their (prophane) Temples was decent, without any loose or light Gesture; and having entred them, constant and settled was their behaviour. Quick was their pace in the dispatch of æconomick or household affairs, but slow in their Epicurean visits or extravagant Gossipings. How much more should you, in these purer Christian times affect that most which most adorns and beautifieth? Eye your Feet how they who so proudly exalt themselves on the surface of the Earth, are but Earth; and are the daily Porters which carry their earthly frame nearer its Earth.

With what apish gestures some walk,



to discover their *lightness*; others like *Colosso's*, discovering their *ambition* and *haughtiness*? How punctually these, as if they were *Puppets*, who are beholding for their *motion* to some secret *Artifice*? These unstaied *dimensions*, argue unsettled *dispositions*. Such as these, *discretion* cannot *prize*, nor sound *judgment* *praise*. Vulgar opinion, whose applause seldom receives life from desert, may admire what is *new*, but *discretion* only that which is *neat*. Having thus spoken what is requisite in *Gesture*, I shall next treat how the *Eye* ought to be governed.

*Of the Government of the Eye.*

**A**S *Prudence* is the *Eye* of the *Soul*, so *Discretion* is the apple of that *Eye*; but as for the natural *Eyes*, they are the *Casements* of the *Soul*, the *Windows* of *Reason*: As they are the *inlets* of *Understanding*, so they are the *outlets* or *discoverers* of many inward *corruptions*. A wanton *Eye* is the truest evidence of a wandering and distracted *Mind*. As by  
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them you ought not to be betray to others view, your imperfections within; so be not betray'd by their means, by vain objects without: This made the Princely Prophet pray so earnest'y, *Lord turn away my eyes from vanity.* And hence appears our misery, that those eyes which should be the *Cisterns of sorrow, Limbeckes of contrition*, should become the lodges of lust, and portals of our perdition. That those which were given us for our *Assistants*, should now become our *Assassinates*.

An unclean Eye, is the messenger of an unclean Heart; wherefore confine the one, and it will be a means to rectifie the other. There are many Objects a wandering Eye finds out, whereon to vent the disposition of her corrupt heart.

The Ambitious Eye makes Honour her object, wherewith she torments her self, both in aspiring to what she cannot enjoy; as likewise, in seeing another enjoy that whereto her self did aspire. The Covetous makes Wealth her object; which she obtains with toil, enjoys with fear, forgoes with grief, for being

60 *The Gentlewomans Companion, or*

being got, they load her; lov'd, they soil her; lost they gall her. The *Envious* makes her *Neighbours* flourishing condition her object; she cannot but look on it; looking, pine and repine at it; and by repining with *envy*, murders her *quiet* and *contentment*. The *Loose* or *Lascivious* makes *Beauty* her object; and with a leering look, or wanton glance, while she throweth out her *lure* to catch others, she becomes catcht her *self*.

*Gentlewomen*, I am not insensible, that you frequent places of eminency for resort, which cannot but offer to your view variety of *pleasing Objects*. Nay, there where nothing but *chaste thoughts*, *staid looks*, and *modest desires*, should harbour, are too commonly *loose thoughts*, *light looks*, and *licentious desires* in especial honour. The means to prevent this *malady*, which like a spreading *Canker*, disparteth it self in all *Societies*, is to abate your esteem for any earthly *Object*. Do you admire the comeliness of any *Creature*? remove your *Eye* from thence, and bestow it on the contemplation of the superexcellency of your *Creator*.

Put a check to the stragling disposition of your *Eyes*, lest *Dinah*-like, by straying abroad, you are in danger of ravishing. Now to preserve purity of *Heart*, you must observe a vigilancy over every *Sense*; where, if the *Eye*, which is the light of the body be not well disposed, the rest of the *Senses* cannot chuse but be much darkned. Be assur'd, there is no one *Sense* that more distempers the harmony of the *Mind*, nor prospect of the *Soul*, than this window of the *Body*. It may be said to open ever to the *Raven*, but seldom to the *Dove*. Roving affections, it easily conveys to the *Heart*; but Dove-like innocence, it rarely retains in the *Breast*. The very frame of your *Eyes* may sufficiently inform you how to govern and guide them. For it is observ'd by the most curious *Oculists*, that whereas all *Irrational Creatures* have but four *Muscles* to turn their *Eyes* round about; *Man* alone hath a *fifth* to draw his *Eyes* up to *Heaven*. Do not then depress your *Eyes*, as if *Earth* were the Center of their happiness, but on *Heaven* the Haven of their

their bliss after Earth. To conclude, so order and dispose your Looks, that censure may not tax them with lightness, nor an amorous glance impeach you of wantonness. Send not forth a tempting *Eye* to take another; nor entertain a tempting *look*, darting from another. Take not, nor be taken. To become a prey to others, will enslave you; to make a prey of others, will transport you. Look then upward, where the more you look, you shall like; the longer you live, you shall love. From the management of the *Eyes* let us next proceed to *Speech*.

*Of Speech and Complement.*

**T**HE *Eye* entertains it self not with more Objects than the *Invention* furnisheth the *Tongue* with Subjects; and as without *Speech*, no *Society* can subsist; so by it we express what we are; as *Vessels* discover themselves best by the sound. Let *Discretion* make *Opportunity* her Anvil, whereon to fashion a seasonable Discourse; otherwise, though you speak

Speak much, you discourse little. It is true (*Ladies*) your *Tongues* are held your defensive *armour*, but you never detract more from your *honour* than when you give too much liberty to that slippery glib member. That Ivory guard or garrison, which impales your *Tongue*, doth caution and instruct you, to put a restraint on your *Speech*. In much talk you must of necessity commit much error, at least, it leaves some tincture of vain glory, which proclaims the proud *Heart* from whence it proceeded, or some taste of scurrility, which dispoils the wanton *Heart* from whence it streamed.

A well disposed *Mind* will not deliver any thing, till it hath rightly conceived; but its expressions are always prepared by a well-season'd deliberation. Think not I would have you altogether silent (*Ladies*) in company, for that is a misbecoming error on the other side; but I would have you when you do speak, to do it knowingly and opportunely.

A saying of a Philosopher will not be unworthy of your commemoration,  
who



who seeing a silent guest at a publick Feast, used these words, *If thou beest wise, thou art a fool; if a fool thou art wise in holding thy peace.* For as propriety of Speech affords no less profit than delight to the Hearer, so it argues discretion in the Speaker.

By the way, let me advise you never to-tye your self so strictly to elegancy, or ornament; as by outward trimming, the internal worth of right understanding should be altogether forgotten, and so your expressions favour of some absurd impertinency. This were to prefer the rind before the pith, and the sound of words before solid reason.

That excellent precept of *Ecclesiasticus*, though it was spoken in general, yet I know not to whom it is more particularly useful than to *young Women*. Thou that art *young*, speak, if need be, and yet scarcely when thou art twice asked. *Comprehend much in few words; in many, be as one that is ignorant; be as one that understandeth, and yet hold thy tongue.*

Volubility of tongue in these, argues  
either



either rudeness of *breeding*, or boldness of *expression*. *Gentlewomen*, it will best become ye, whose generous *education* hath estranged ye from the first, and whose modest disposition hath weaned ye from the last, in publick *Society* to observe, rather than discourse; especially among elderly *Matrons*, to whom you owe a *civil reverence*, and therefore ought to tip your tongue with *silence*.

*Silence* in a *Woman* is a moving-rhetorick, winning most, when in words it woerh least. If opportunity give your *Sex* argument of discourse, let it neither taste of *affectation*, for that were *servile*; nor touch upon any wanton relation, for that were *uncivil*; nor any thing above the *Sphere* of your proper concern, for that were *unequal*. This will make your *Discourse* generally *acceptable*, and free you from *prejudicate censure*.

*Choice*

*Choice and general Rules for a Gentlewoman's observation in Conversation with Company.*

**B**Efore I shall direct you in a method for civil converse in Society, it will not be improper to give you an account of *Civility*, and in what it consists; next, the *definition*, *circumstances*, and several kinds thereof; lastly, the difference of things *decent* and *undecent* according to custom.

*Civility*, or gentle *plausibility*, of which I intend to give you information; is in my slender judgment nothing else but the *modesty* and handsome *decorum*, to be observed by every one according to his or her condition; attended with a *bonne grace*, and a neat becoming *air*. It lyeth not in my power to lay you down rules and precepts for the procuring this charming *air*, and winning agreeableness. Nature hath reserved this to her self, and will not bestow this inexpressible *boon*, but to her choicest favourites, and therefore I do not see how *Art* with her utmost skill can imitate it to any purpose. I

I confess this very much engageth the *Eye* and sometimes doth very subtilly steal into the *affections*; but we rest too much on a *trifle*, if we do not endeavour to make our selves more grateful to the *Eye* of *Reason*. It is not barely the outward *ornamental dress*, or becoming *address* which is the true principle and form of a compleat *Gentlewoman*; there is something more required, more *substantial* and *solid*, which must discover the disposition of her *Soul*, rather than the gesticulations of her *Body*. Were it not for this, alas what would become of a great many to whom *Nature* hath prov'd an unkind *Step-mother*, denying them not only convenient use of *members*, but hath thrown on them *deformity* of *parts*; these *Corporal incommodities* would make them pass for *Monsters*, did not the excellency of their *Souls* compensate those irreparable defects; their minds being well *cultivated* and *polite*, their *actions* may be as pleasing as those of the *handsomest*; that *Lady* that is so unfortunate in the one, and so happy in the other, may say, with the *Poet*:

Si

*Si mihi difficilis formam Natura negavit,*

*Ingenio formæ damna rependo meæ.*

In English thus :

*If Nature hath deny'd me what is fit,  
The want of Beauty I repay with Wit.*

But whether you are afflicted with any natural or accidental *deformity*, or not, you can never be truly accomplished till you apply your self to the Rule of *Civility*, which is nothing but a certain *Modesty* or *Pudor* required in all your *actions*, this is the *Virtue* I shall labour to describe, which description I hope will be sufficient to direct you towards the acquisition of that agreeable *deportment* which hath the power to conciliate and procure the *applause* and *affection* of all sorts of *People*.

The definition of *Civility* may be thus understood ; it is a *science* for the right understanding our selves, and true instructing how to dispose all our *Words* and *Actions* in their proper and due *places*.

There are four circumstances which attend

attend *Civility*; without which, according to its *Rules*, nothing can be done exactly.

First, *Ladies*, you must consult your *years*, and so accordingly behave yourself to your *age* and *condition*.

Next, Preserve all due respect to the *quality* of the *Person* you converse withal.

Thirdly, Consider well the time. And, lastly, the place where you are.

These circumstances relating to the knowledg of our selves, and all persons in all conditions, having respect to time & place, are of such great consequence, and necessary import, that if you are *deficient* in any of these, all your *actions* (how well soever intended) are the *rags* of *imperfection* and *deformity*. I shall find it somewhat difficult to prescribe the exact *rules* of *Civility*, so as to render them *compliant* with all *times*, *places*, and *persons*, by reason of *variety* of *Customs*: You may fall accidentally into the *Society* of some *exotick* and *foreign* *person* of *quality*, and what may seem civil and decent in you, may seem *undecent* & *ridiculous*

*ridiculous* to another *Nation*. Nay, should you observe and practice in your behaviour what hath been applauded for useful and profitable, and commended to posterity for a *Gentlewomans* laudible imitation, may decline or grow altogether contemptible in our critical and curious Age. In short, nothing is so intrinsically decorous, but the experience or capricio of a phantastical Lady will alter or explode. By reason of this variety I think it altogether requisite to treat of it as it stands at this time in reputation among such who call themselves *Christians*, and accordingly reduce these *Notions* into practice.

This *Modesty* or *Civility* we speak of, take it according to its truest acceptation, is little else but *Humility*; which being well practis'd by *Persons* of *Quality*, is sufficient to stamp an everlasting impress on them of *Virtue* and *Civility*. And this *Humility* consists not only in a moderate and submissive opinion of our selves, but in preferring the satisfaction and commodity of other persons before our own; and that so ingeniously



geniously, first by not provoking or dis-  
obliging any one; to be of this *disposi-*  
*tion*, is to be not only esteemed *modest*  
but *good-natur'd*; the benefit that will  
redound to you hereby, may incite and  
encourage you to the practice of this  
*shining-Virtue*: for as there is nothing  
will render any one more *insupportable*,  
and lessen *estimation* among all, than *In-*  
*solence* and *Vanity*; so nothing recom-  
mends more strongly to the good *opini-*  
*on* and *affection* of all, than *affability* and  
*submission*.

This virtue of *Humility*, above all o-  
thers, hath this great *priviledg* in ex-  
traordinary *eminence*. I have known  
some, who having been endued with a  
more than an ordinary *measure* hereof,  
have been so far from being accused for  
their *formal indecencies*, and other *er-*  
*rors*, which otherwise might have been  
objected to their *disparagement*, that eve-  
ry one endeavoured to excuse them. I  
have known, on the other side, a proud  
and an imperious *carringe* though the  
person was adorned with much *breeding*,  
and beautified with with all the usual  
ornaments



*ornaments of Art, yet* ) was beloved by few, because displeasing to most, and hardly welcom to any. *Modesty* therefore is the effect of *Humility*, as *Civility* and the gratefulness of our *Actions* is the effect of *Modesty*. To conclude this *Chapter*, I shall add the difference or discrimination between things *civil* and *uncivil*, *convenient* and *inconvenient*, *decent* and *undecent*.

For the better understanding hereof, a good *natural judgment* is required in a *Gentlewoman* for the perception & discerning the various qualities of things; for want of this, she may many times fall into a mistake, and commit gross *absurdities*.

In the next place, it is necessary that you take an exact *observation* of what is own'd and establisht for *civil* or *uncivil*, in the place wherein you are.

Lastly, You must have a special regard, not to confound *Familiarity* with *Civility*. To persons of *Quality* in a higher rank than your own, be very *attentive* to what they say, least you put them to the trouble of *speaking* things twice. Interrupt them not whilst they  
are

are *speaking*, but patiently expect till they have done. Have a special care how contradict them; but if finding them in an error, and *necessity* obligeth you to inform them of the *truth*, first beg your *excuse*; but if they persist therein, contend not, but refer your further *discourse* till another opportunity.

When it comes to your turn to speak to *intelligent Ladies*, entertain them not with things you *understand* but imperfectly. If you find the company more *facetious* and *witty* than your *self*, leave the *discourse* to time, and be silent, contenting your self to be an attentive hearer: if you will run the hazard, be smart and pithy, comprehending much in few words, and be not the vain *imitatrix* of those who affect to have the whole talk; and when their mouths are once open, can never shut them again. If you are obliged to complement any great *person*, do it as briefly as possible; and return your answers rather in *Courtships*, than in any *prolix discourse*. Avoid especially that *rudeness* that is too frequently practised among some, who

E

think

think they are never heard, unless they come up so close to the *face*, as to run against your *nose*; in that case you are to pray heartily their breath be *sweet*, or you faint irrecoverably.

Let not your *visits* be too long; and when you think it convenient to retreat, and that *Lady* you visited will do you the honour to accompany you out of the *Chamber*, do not seem to oppose it in the least; that would imply she understood not what she went about; but you are only to testifie by some little *formality* how undeserving you are of that great *honour*.

When you enter into a *room* by way of *visit*, avoid the *indiscretion* and *vanity* of a bold *enterance* without *cere-mony*, but do it quietly and civilly, and when you come near the person you would salute, make your complement, and render your *devoir* modestly, and with some gravity, shunning all bauling noise or obstreperousness.

The *Ladies* which do you the *civility* of rising when you come in, do not *dis-place*, by assuming any of their *Chairs*; but

but make choice of another *seat*; observing itill, not to sit down till they are most in their *places*: it being a great *indecorum* to seat you *self* in that case, whilst any *person* which gave you that respect continues in a *standing-posture*.

It is an *intollerable incivility* to enquire what they were talking about; or if you see any two or more *discoursing* or *dialoguing* together, to interrupt them by hastily asking what they said last.

If you are in a mixt *company*, and you are qualified with those *Languages* (the knowledg whereof I have advised you to prosecute.) speak as little as you can: but be sure you do not hold a *discourse* in that *Language* the rest do not *understand*.

It is not civil to *whisper* in *company*, and much less to laugh when you have done. The generality of *Gentlewoman* are *suspicious*, and somewhat *conscious*, and are apt to *surmize* what was never intended, and to apply to themselves what was meant of *another*; by which means they have conceived so great a *displeasure*, as never to be *irradiated* or *removed*.

I need not put you in mind of those *documents* you learned every day when you were *children*; that is, when ever you answer *negatively* or *affirmatively*, to give always the titles of *Sir, Madam, or My Lord*. It is very unhandsome, when you *contradict* a *Person of quality*, to answer him with, *It is not so*; if you are *necessitated* thereunto, do it by *circumlocution* as, *I beg your Honours pardon: Madam, I beseech your Ladiship. to excuse my presumption, if I say you mistake &c.* If any discourse you *complementally*, and run out into some extravagant *expressions* in commendation of your *Person*, it is a breach of *civility* if you should say, *Pray forbear your jeers, my back is broad enough to bear your flouts*; but say, *You strangely surprize me, Sir*; or, *I am confident, Sir, what you now express, is rather to show your wit and ingenuity, than to declare any thing worth a taking notice of in me.* If your *love and respect* to a *Lady's Person*, obligeth you to reprove a fault in her, do not say, *Madam, you acted the part of a mad woman, in doing such a thing*, but, *had such a thing*

thing been left undone, you had neither dis-  
obliged your self or friend.

Take special care of speaking imperiously to your Superiours, but rather do it in some indefinite manner; as instead of saying, *Come, you must, do, go, &c.* say, *Come Madam, if you think it convenient, or if it stand with your Ladyships pleasure, we will go to such a place, or do such a thing, in my opinion such a thing is requisite to be done, if it suits Madam with your approbation.*

As it is a great argument of indiscretion in a Gentlewoman that would be thought prudent and wise, to talk much in praise of her Relations in the presence of Persons of Honour, so it is very unhand-  
some to seem affected or over-much pleased in hearing others speaking largely in their commendations.

There is a certain ambitious vanity that possesseth the minds of some of the younger sort, who being nobly extracted, think they add to the honour of their Parents, when having occasion to speak of them in honourable company, they never mention them without their titles of

*Honour* ( though we ought always to speak of them with *respect* ) as, *My Lord my Father, My Lady my Mother*; in my opinion every jot as ridiculous, as for young *Gentlewomen* of twelve years old to call them *Dad* and *Mam*. Avoid, as a thing very improper, to send *commendations* or *messages* to any Person by your *Superiour*; you may make choice of your *equals* for that purpose, but chuse rather your *Inferiour*.

In relating a *story*, do not trouble your *Auditors* with the vain repetition of, *Do you understand me, mark ye, or observe me*; and do not accustom your self to the empty tautologies of *said he*, and *said she*.

Be backward in discourse of minding any one of any thing which may renew their *grief*, or *perplex* and *trouble* their *spirit*.

Carelessly to *nod*, *gape*, or go away whilst one is *speaking*, is both an act of *incivility* and *stupidity*; to *laugh*, or express any *Tom-boy trick*, is as bad or worse; be careful therefore you do not *pat* or *toy* with her that sits near you, nor  
do.



do not that *childish* or *foolish* thing which may provoke *laughter* ; lest the *company*, being indisposed for such idle diversions, take *distaste* at you, and look upon you as the subject of their *scorn*.

It is very *ungentle* and *indiscreet*, to peep over any *Ladies* shoulder when she is either *Writing* or *Reading* ; or to cast your eye seriously on any one's papers lying in your *way*.

Let it be your principal care, of not intruding upon *persons* in private discourse, which will be discovered either by their *retirement*, their *whispering*, or by changing their discourse upon your approach : having observed either of these signs, make it your *business* to withdraw, lest you incur the censure of *indiscretion*.

If the *person* you visit be *sick*, and in bed, let not your stay be long : for *sick persons* are unquiet ; and being tied up to *Physick*, and controul'd by its operations, you may offend them by their being *offensive* to you : you must remember likewise to speak *low* ; and urge him not to answer as little as you can.

In *company* it is ill-becoming to break out into *loud* and *violent* laughter, upon any occasion whatever ; but worse by far, to laugh always without occasion.

*Rules to be observed in walking with Persons of Honour ; and how you ought to behave your self in congratulating and condoling them.*

If you walk in a *Gallery, Chamber, or Garden*, be sure to keep the left hand ; and without affectation or trouble to the *Lady*, recover that side every turn. If you make up the *third* in your walk, the *middle* is the most honourable place, and belongs to the best in the *company* ; the *right hand* is next, and the *left* in the lowest estimation. If the *Lady* with whom you walk, hath a desire to sit down, to the intent she may repose herself ; if you pretend any *difference* between *persons*, it would be very ridiculous and slighting to leave her to her rest, whilst you continued walking on.

If you understand a *person* for whom  
you

you have any *difference* or *respect*, meets with a subject or occasion of *rejoyeing* or *sorrowing*; *Civility* requires you so to conform your *self*, that this *Lady* may be fully perswaded of your *affection*; and how much you are concerned in all her *affairs*; and as your *countenances*, so ought your *habit* testify the *sentiment* of your *heart*, as well as *words* and *actions*. How preposterous would it appear to the meanest capacity, for any out of a ridiculous *non-conformity*, who hearing of some joyful and succesful accident which hath befalln some *Noble-Family* of his or hers *acquaintance*, repair thither with all the symptoms of *sorrow* and *melancholy* in the *countenance*; and on the contrary, if it be in *mourning*, or under any eminent *affliction*, to express all the signs of *joy* and *satisfaction*?

And now since I have toucht on *Cloths*; I think this a fit place to give you an account of what kind of *habit* is most necessary for a *civil*, *sober*, and *modest conversation*.

*Of Habit, and the neatness and property thereof. Of Fashions, and their ridiculous apish imitations.*

**T**HE neatness and property of your *Clothes*, may be said to shew a great part of your *breeding*. *Property*, I call a certain suitableness and convenience, betwixt the *Clothes* and the *Person*; as *Civility* is the framing and adapting our *actions* to the satisfaction of other people. And indeed the suitableness and comeliness of your *Habit*, makes the greatest discovery of your *virtue* and *discretion*; for it must consequently follow, that a *ridiculous Garb* is the most certain *indicium* of a *foolish person*.

Now if you desire to be exact, you ought to proportion your *Clothes* to your shape, condition, and age; and not to run into excesses, stimulated thereunto by too much exactness, or an overvalu'd conceit. And indeed it is a great fault in our *Sex*, being very much inclin'd to pride it in sin with what our merciful *Creator* bestow'd upon us  
to

to cover our shame. The fruit of a *Tree* made *Woman* first to sin, and the leaves thereof made her first *covering*.

How careful ought you to be in your *Habit*, since by it your *modesty* is best expressed, your *dispositions* best discovered? As none can probably imagine such to have *modest minds*, who have *immodest eyes*; so a *Maid* cannot be accounted *modest* whose attire openly proclaims arguments to the contrary. It matters not whether the quality of your *Habits* be *Silken* or *Woollen*, so they be *civil* and not *wanton*.

Pardon me, I am not of that *Cynical* and *Morose* temper of some, who affirm all gorgeous *apparel* is the attire of sin; but if it be a sin, I am perswaded the quality of the person extenuates the quality thereof: For *Bread*, that *noble* and *eminent* persons were in all times admitted to wear them, and to be distinguished by them; neither indeed is the *sumptuousness* of the *Habit* so reprehensive, as the *phantastickness* in respect of *form* and *fashion*, which of late hath been so much affected, that all *fashion* is in a manner exiled. I

I shall not trouble my self with what the glittering *Bona-Robas* of our times think, but I am confident it is *Civility* which adds most *grace*, *Decency* which expresseth best *State*, and *comeliness* in *attire*, which procures most *love*. These misconceived *ornaments* are meer *deformities* to *virtuous minds*. *Forreign fashions* are no *baits* to catch them; nor *phantastick* rather *phanatick dressings*, to delude them. *Decency* is their *choicest livery*, which sets them forth above others *gaudy pageantry*.

Those whose *erected thoughts* sphere them in an higher *Orb* than this *Circle of frailty*; those whose *spotless affections* have devoted their best services to *goodness*, and made *modesty* the exact mold of all their *actions*, will not easily be induced to stoop to such worthless brain-sick *lures*.

Now such of you whose *generous descent*, as it claims *precedence* of others, so should your *vertuous demeanor* in these four things which I have already spoken of, *viz, Gesture, Look, Speech, and Habit*, improve your esteem above  
others

others. In *Gesture*, by appearing humbly where ever you are; in *Look*, by disposing it demurely; in *Speech*, by delivering it modertealy; in *Habit*, by attiring your self modestly.

Frown not on me, *Ladies*, that I seem to be thus severe in reprovng the excess of *Apparel*; yet I do not deny, there is a kind of priviledg in youth for wearing fashionable *Clothes*, *Jewels* and *Diamonds*, which *Nature* (who doth nothing in vain) hath provided; and whatsoever some maliciously may whisper to the contrary, the use of *Apparel* is to dignifie the *Wearer*, and add more beauty to the *Creature*, provided the *Apparel* be not above the *dignity* of her that weareth it, nor doth exceed the *Artibmetick* of her *Revenues*.

But whilst I seem to give you (young *Gentlewomen*) some allowance of liberty in your *clothing*; for indeed it is impossible there should be *youth* without some *vanity*; yet I know not how to excuse the vain *custom*, now so much in *fashion*, to deform the *face* with *black Patches*, under a pretence to make it appear

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appear more *beautiful*. It is a riddle to me, that a *blemish* should appear a *grace*, a *deformity* be esteemed a *beauty*: I am confident were any of them born with those *half Moons*, *Stars*, *Coach* and *Horses*, and such like *trumpery*, by which a *Lady* becomes a stranger to her self, as well as others, she would give more *Money* to be freed from them than a seven years *costly expence*, in following the *fashion*, would amount to.

It must not be denied but that the *indulgence* of *Nature* hath left a greater liberty to *Women*, than unto *Men*, in point of *curiosity* in *Apparel*. A *priviledg* which *Men* ought not to envy them, because whatever *imbellishment* she bestows on her own *beauty*, is to be supposed an effect of that great *love* she would shew to *Man*, by endeavouring and studying how to shew her self most *complaisant*, *grateful* and *acceptable* to *Man*. And yet *Nature* hath limited this *priviledg* of *Women* with strict *Laws*. The dictate of this natural *Law* is, That no *Woman* use any *habit* or *form* of *Attire* but that which contributeth to her truest

trueſt *beauty*. For ſince the fall of the firſt *Parent* hath ſubjected them to the neceſſity of *apparel*, they muſt ever remember to wear it as an *ornament* of *decency*, and not of *vanity*. But if we ſhall examine the preſent *fashions* by the ſtandard of this rule, we ſhall find, to the amazement of ſober thoughts, a new-born *Law* of *Cuſtom* to have defaced the reverend old *Law* of *Nature*.

I cannot imagine whence our *Ladies* borrowed that monſtrous and prodigious cuſtom of patching their *faces*; if they did borrow it from the *French*, they did ill to imitate ſuch, who it may be made uſe of the *fashion* out of pure neceſſity, & not novelty; having *French-pimples*, they needed a *French-plaiſter*. Meer need taught us at firſt to build *Houſes*, and wear *Clothes*, which afterwards were uſed for *ornament*: Who then can tax their witty-pride (although juſtly we may the imitation of the *English* Gentry therein) which could ſo cunningly turn *botches* into *beauty*, and make *uglineſs* *handſome*? I know not  
but

but that the fashion of wearing *Fartingals* of old, were politickly invented to hide the shame of *great bellies* unlawfully puffed up; and of late the large-topt stockings with supporters to bear them up, were a good excuse for some hot *gallants*, in that they straddled so much when they walkt the streets; whereas, poor *Gentlemen*, they could do no other wise.

I have read, that the *Indians* did accustom themselves to print the volume of their *bodies* all over with *Apes*, and *Monkeys*, and other *Beasts*. I know not whether our *Ladies* have endeavoured to epitomize their *Works*, and abridg them into the narrow compass of the *Title-page* of their own *faces*. But sure I am, that they are much beholding to the ingenious *Artist*, whose skilful hand much exceeded his who writ the *Ten Commandments* and *Pater-noster* (to be legibly read) within the compass of a *Penny*. Such a one is able to vie with *Wonder* it self, since he can pass a *Camel* through the eye of a *Spanish Needle* without a *Miracle*; and contract a  
Coach

*Coach* and *Horses* into the narrow dimension of four *Gnats*.

By the impertinent pains of this curious *Face-spoiling-mender*, the *Exchange*. (for now we have three great *Arsenals* of choice *Vanities*) are furnished with a daily supply & variety of *Beauty-spots* (with many other things, whose Names are only known to the *Inventor* and *Buyer*); and these *Patches* are cut out into little *Moons*, *Suns*, *Stars*, *Castles*, *Birds*, *Beasts*, and *Fishes* of all sorts; so that their *Faces* may be properly termed a *Land-skip* of living *Creatures*. The vanity and pride of these *Gentlewomen* hath in a manner abstracted *Noah's Ark*, and exprest a *Compendium* of the *Creation* in their *Front* and *Cheeks*. Add to this the gallantry of their *Garb*, with all the *ornamental appurtenances* which *rack* *Invention* can discover, and then you will say, there wanted nothing except it be that which a *Roman Writer* said was wanting to the accomplishments of *Poppæa Sabina* (*Mistress* to bloody *Nero*) *That she was defective in nothing but a vertuous mind.* *Mediocrity*

*Mediocrity* in most things is the best rule for your observation: As in *mode* and *fashion* you are to avoid profusion, so you are to shun *singularity*: The one as well as the other, will render you *ridiculous*. I would not advise you to be obstinate, and altogether oppose the torrent of the fashion then in being: for example, should you now wear a *Farthringal*, or narrow brim'd Hat with a long crown, and a strutting *Ruff* (it is not long since such things were in fashion) a *Jack-pudding* could not attract more *Boys* after him, than would follow you. Or should you always keep in one *fashion*, you would be laugh'd at for your *singularity*, almost as much as others for their *profuseness*.

To avoid this *incommodious extravagancy*, incline somewhat to the *Mode* of the Court (which is the *source* and *foundation* of *fashions*); but let the example of the most sober, moderate, and modest, be the pattern for your *imitation*.

Those who are too remote in the *Countrey*, or hindred by any other *impediment*

pediment to resort to Court, let them acquaint themselves (if they can) with some prudent person who is frequently there, and by her pattern and direction order your *habit* with reference, as near as may be, to your *quality*, *age*, and *estate*. Your own *wit* and *ingenuity* may so contrive your *clothes*, as to retrench a great part of the *luxury* of a *fashion*, and reduce it to suit with your *convenience*, *modesty*, and *Christian deportment*.

I have already declared, your *habits* ought to be adapted to your *conditions*; it is easie to judg of the truth of this *Rule*, if you consider how preposterous you would appear (being nobly born) drest in the *habit* of a *Dairy-maid*, or for a *Scullion* to be array'd in the dress of a *Ladies daughter*; this would be looked on no other than a *Masquerade*, or a *Christmas Mumming*. As it is very unfit to suit your selves unsuitable to your *condition*, so 'tis likewise as to your *age*. For an *old Woman* to *habit* her self as youthfully as a *Gentlewoman* of fifteen, is as improper as to *sing* a wanton *song* at a *Funeral*. For a *young Woman* to  
clothe

clothe her self in the *habit of a grave* and aged *Matron*, is as preposterous as to weep and mourn at a merry *Gossiping*.

Proportion therefore your *Clothes* to your *Bodies*, and let them be proper for your *Persons*. I could not forbear to laugh heartily, when heretofore I saw a little *Man* lost in a great *Band*; nor can I now abstain from laughter, when I see a *Man* of small *stature* with a monstrous broad *brim'd Hat*; I have often thought the *Hat* hath walkt alone, and that the narrow *Breeches* and short *Coat* shrunk, for fear of the *Hats* greatness, into an exact fitness for an overgrown *Monkey* or *Baboon*.

Agreeableness therefore ought to be exact, and adequate both to age, person and condition, avoiding extremities on both sides, being neither too much out, nor in the fashions.

Now least I have been too rigid concerning *Apparel*, and so have justly incurr'd the displeasure of some *Ladies*, I am ever bound to respect for those singular favours they have from time to time confer'd on their poor *Servant*;



*vant* ; I shall endeavour to make them *amends* for it , without wronging my *Conscience*, in this ensuing *Chapter*.

*Of New Fashions.*

**M**AN at first was left at liberty to be his own *Taylor* , and had the whole *World* to furnish him with all sorts of *Materials* , both for *Stuff* and *Trimming*, and so made his *Clothes* as he thought fit and convenient.

Hence it is apparent that he was the first *fashion-inventer* ; some of his posterity imitated him, and others them, and we others ; since then *fashions* seem to be left at liberty , I think no wise man should reprehend them , unless inconvenient and *ridiculous*.

If *Womens palates* are not confinable to one sort of *meat*, why should their *fancies* to one particular *mode* ? *Nature* is the *Mistress* of *Variety* ; shall we then be so ingrateful to her various *kindnesses*, as to rest in the enjoyment of one *individual* ? She made all things for *strength*, *use* and *ornament* ; and shall we be so  
storb-

*slothful and negligent*, as not to *contem-plate* their worth, and *applaud* them in our due use?

It is true, we never heard any thing of *Apparel* till *sin* sent *Man* in an errant to seek for it; at first it was *chosen* for a *covering* for our first *Parents* shame; but their *progeny* beside that, have since found a *decency* therein. And certainly good *Clothes* are not displeasing to *Heaven*; had they been so, *God* would never have commanded the *Garments* of his *High-Priests* to be *glorious* and *beautiful*; not only to be *rich* in the outward *Materials*, but *richly* wrought with the best *eye-pleasing colours*, and *refulgent* with *precious Stones* and *Jewels*.

The *Peacocks* starry train we cannot look on, but we must incline to *admiration*; and that the glory thereof may not be useless, *Nature* hath given that *bird* an excellent *art* to spread it to the best *advantage*.

I may be bold to say, *Ladies*, you sin more in the *sordidness* of your *Apparel*, than in its *splendor*; and you will not lose in your *reputation*, by being cloth'd

a little above your *rank*, rather than altogether beneath it. A *Jeweller* when he would enhance the price of his *Commodity*, sets his precious *Stones* to the best *advantage*; and the richer they are, the greater is his endeavour and care to grace them in the *luster*. It's true, a *Diamond* will sparkle in the dark, and glitter, though unpolisht or ill set; yet we think the excellency of the *cut*, or *water*, can never cast abroad its *rays* too much.

Let me ask the gravest and most prudent *Matron* living, whether it be not only convenient, but necessary, that as occasion shall require, *young Gentlewomen* should be finer than ordinary, as upon their *addresses* and *visitings* of persons of *quality*, on days of *publick feasting* and joy, and on *solemn* and *sacred meetings*. *Socrates*, though a serious and sour *Philosopher*, being askt the question, *Why one day he was so unusual fine and brave?* answered, *That he might appear handsome to the handsome.* We ought in our *Clothes* to conform our selves to those with whom we do converse.

Besides

Besides, we commonly guess at the *fatness & goodness* of the *soil*, by the *grass* which we see upon the *ground*. Since most then judge by *outward apparencies*, it is requisite to provide for a *good estimation*, even from *externals*.

I have heard of some profuse *Gal-lants*, who have spent all their *money*, yet prudently and for *credit*, have kept good *Cloths* to their back, otherwise they might have hoop'd for a *Dinner* and look'd for a *Lodging*.

If there were not a due respect to be had, according to *rank* and *quality*, what use would there be of *Scarlet*, *Velvet*, *Cloteb of Tissue*, *Silk*, *Sattin*, *Jewels*, and *precious Stones* of all sorts? They would be accounted *superfluous*, and rather burdens than *benefits* to the *World*.

This is a *Maxim* undeniable, *That Nature doth nothing in vain*. Certainly then she had never produced such multiplicity and quantity of excellent and *inestimable things*, but for our *use* and *ornament*: Yet withal remember the saying of *Demonax*, who seeing a *Gal-lant* brave in the fashion, and insult with  
his

his Feather, whispered these words in his ear, *The Silk and fine Clothes you boast of, were spun by a worm, and worn by a Beast, before they came on your back, and yet the Worm continues still a Worm, and a Beast a Beast; and the Bird in whose tail was the Feather you wear, is a Fowl still.* There are some persons whose Gallantry of Apparel can never hide the fool from them, whilst others do grace and are graced by every thing they wear. Yet still we must conclude, that comely Apparel is to be prefer'd before what is costly or conceited.

*Some choice Observations for a Gentlewomans Behaviour at Table.*

*Gentlewomen,* the first thing you are to observe, is to keep your Body strait in the Chair, and do not lean your Elbows on the Table. Discover not by any ravinous gesture your angry appetite; nor fix your eyes too greedily on the meat before you, as if you would devour more that way than your throat can swallow, or your stomach digest.

If you are invited abroad, presume not on the principal place at the *Table*, and seem to be perwaded with some difficulty to be seated, where your *Inviter* hath chosen in his opinion the most convenient place for you. Being a *Guest*, let not your hand be first in the *Dish*; and though the *Mistress* of the *Feast* may out of a *Complement* desire you to carve, yet beg her excuse, though you are better able to do it than her self.

In carving at your own *Table*, distribute the best pieces first; and it will appear very comely and decent to use a *Fork*; if so touch no piece of *meat* without it.

I have been invited to *Dinner*, where I have seen the good *Gentleman* of the *House* sweat more in cutting up of a *Fowl*, than the *Cook-maid* in roasting it; and when she had soundly beliquor'd her *joynts*, hath suckt her *knuckles*, and to work with them again in the *Dish*; at the sight whereof my *belly* hath been three quarters full, before I had swallowed one *bit*. Wherefore avoid clapping your *fingers* in your *mouth*,  
and

and licking them, although you have burnt them with *carving*. Take these more especial *Rules* according to the newest and best mode for *Carving*.

If *Chicken-broth* be the first dish, and you would help your principal *Guest* with a part of the *Chicken*, the best piece is the *breast*; the *wings* and *legs* are the next; and of them, the general opinion of most is, That in all boil'd *Fowl* the *legs* are look'd on as chief.

As to all *roasted Fowl*, those which are curious in the indulging their *palats*, do generally agree, that *flying wild-fowl* are much tenderer than *tame-fowl*, and quicker of *concoction*; such as scratch the earth, and seldom use the *wing*, the *legs* are to be preferr'd before any other part; the *wings* and *breasts* of *wild-fowl* are best.

The ordinary way of cutting up a *roast fowl*, is by dividing the four principal members, beginning first with the *legs*; and be not tedious in hitting the *joints*, which you may avoid by well considering with your *eye* where they lye, before you exercise your *knife*.



The best piece to carve to the best in the company, of the larger sort of *Fowl*, as *Capons*, *Turkies*, *Geese*, *Duck*, and *Mallard*, *Pheasant*, *Dottril*, *Cock* of the *Wood*, &c. is the piece of the *breast*, observing always to cut it long-ways toward the *rump*. But do not cut your *Oranges* long-ways, but cross.

Since in *Butchers-meat* there are few ignorant of the best pieces, it will be to little purpose to give you an account of them in this place; for my *design* is to treat of that which is not commonly known: however, without deviating from my *intention*, take these marks which follow.

In boyled or roasted *Beef*, that which is interlin'd or interlarded with fat, is most to be esteemed; and the *short ribs* being most sweet and tender, is to be preferred before any other.

Cut a *Loin* of *Veal* in the middle, and present the *Nut* or *Kidney* as the best part in the whole *Joynt*. Thrust your *knife* into a *Leg* of *Mutton* a considerable depth, above the handle, to let out the gravey; and begin to cut on the  
*inside,*

*inside*, as if you intended to split it; in the *joynt* on the other *side*, is a *little bone* fit to be presented, and in great estimation among the *Curious*.

I heard of a *Gentleman* coming from hunting, and falling into a *friend's House*, complained he was extremely hungry; the *Mistris* thereof replied, That she was very sorry she had nothing to accommodate him with but a cold *Leg of Mutton*. His appetite being very sharp, made him commend that *Foynt* beyond any other; whereupon it was brought: but finding that choice *bone* remaining still untoucht, refused to eat a *bit*: being demanded the reason, *Madam*, said he, the sharpness of my *stomach* shall never make me feed uncleanly; for I am confident they must be *Bores* and *Clowns* that first handled this *Leg of Mutton*, or else their *breeding* would have taught them not to have left untoucht the choicest *bit* in the *whole joynt*. I cannot but applaud the *jest*, but I must condemn the *rudeness* of the *Gentleman*.

A *Shoulder of Mutton* is to be cut semi-

circularly, between the handle and the flap; the *Pope's eye* (as it is commonly called) is a choice bit both in *Leg* and *Shoulder*.

In a *roasted Pig*, the *dainty* most approve the *ears* and divided *Jaws*, the *neck* and *middle-piece*, by reason of the crackling. In *Hares*, *Leverets* and *Rabbits*, the most esteemed (called the *Hunts-mans piece*) is by the sides of the *tail*; and next to that, is the *back*, *legs*, and *wings*, improperly so termed.

Some who esteem themselves the *Virtuosi* for rarity of *diet* and *choice provision*, esteem (in *Fish*) the *head*, and what is near about it, to be the best: I must acknowledg it in a *Cods head*, with the various appurtenances, drest *secundum artem*, sparing no cost; such a dish in *Old* and *New Fish street*, hath made many *Gallants* pocket bleed freely. As also, I approve it in a *Salmon* or *Sturgeon*, the *Fowls* of both being the best of the *Fish*, likewise in *Pike* or *Carp*, where note, the *tongue* of this last named is an *excellent morsel*; but in other *Fish* you must excuse the weakness of my knowledg. In  
*Fish*

*Fish* that have but one long bone running down the back (as the *Sole*) the middle is to be carved without dispute; there is none so unacquainted with *fare*, to contradict it.

If *Fish* be in *Paste*, it is proper enough to touch it with your *knife*; if otherwise, with your *fork* and *spoon*, laying it handsomely on a plate with *sauce*, and so present it. But should there be *O-lives* on the *board*, use your *spoon*, and not your *fork*, lest you become the laughter of the whole *Table*.

All sorts of *Tarts*, *Wet-Sweet-meats*, and *Cake*, being cut first in the *dish* wherein they were served to the *Table*, are to be taken up at the point of your *knives*, laid dextrously on a *Plate*, and so presented: and whatever you carve and present, let it be on a *clean plate*; but by no means on the *point* of your *knife*, or *fork*, nor with your *spoon*. If any one carves to you, refuse it not, though you dislike it.

Where you see variety at a *Table*, ask not to be helpt to any *dainty*; and if you are offered the choice of several

*dishes, chuse not the best; you may answer, Madam, I am indifferent, your Ladies choice shall be mine.*

Be not *nice* nor *curious* at the *Table*, for that is *undecent*; and do not *mump* it, *mince* it, nor *bridle* the *head*; as if you either disliked the *meat*, or the *company*. If you have a *stomach*, eat not voraciously; nor too sparingly, like an old fashion *Gentlewoman*. I have heard of, who because she would seem ( being invited to a feast ) to be a *slender eater*, fed heartily at home ( before she went ) on a piece of *powder'd Beef* and *cabbage*; by chance a *fleak* thereof fell on her *Ruff*, and not perceiving it, went so where she was invited; being observed to eat little or nothing, a *Gentlewoman* askt her why she did not eat? Indeed *Madam*, said she, I did eat ( before I came forth ) a whole *pebble* of a *Lark* to my *Breakfast*, and that I think hath deprived me of my *appetite*. The witty *Gentlewoman* presently replied, I am easily induced to believe you fed on that *Bird*, for on your *Ruff* I see you have brought a *feather* of him with you.

you. Thus your *nicety* may be discovered by means you dream not of, and thereby make your self the *subject* of *publick laughter*.

On the other side, do not baul out aloud for any thing you want; as, I would have some of that; I like not this; I hate *Onions*; Give me no *Pepper*: But whisper softly to one, that he or she may without noise supply your wants.

If you be carved with any *thing* (as I said before) which you do not like, conceal (as much as in you lieth) your *repugnancies*, and receive it however. And though your *disgust* many times is *invincible*, and it would be *insufferable tyranny* to require you should eat what your *stomach* nauseates; yet it will shew your *civility* to accept it, though you let it lye on your *Plate*, pretending to eat, till you meet with a fit opportunity of changing your *Plate*, without any *palpable discovery* of your *disgust*.

If you are left to your *own liberty*, with the rest, to carve to *your self*, let not your *hand* be in the *dish* first, but give way to others; and be sure to

on that side of the *dish* only which is next you, not over-charging your *plate*, but laying thereon a little at a time. What you take, as near as you can let it be at once; it is not civil to be twice in one *dish*, and much worse to eat out of it piece by piece; and do not (for it savours of rudness) reach your *Arms* over other *dishes* to come at that you like better. Wipe your *Spoon* every time you put it into the *dish*, otherwise you may offend some *squeamish stomachs*. Eat not so fast, though very hungry, as by gormandizing you are ready to choak your selves. Close your *lips* when you eat; talk not when you have *meat* in your *mouth*; and do not smack like a *Pig*, nor make any other noise which shall prove ungrateful to the *company*. If your *pottage* be so hot your *mouth* cannot endure it, have patience till it be of a fit coolness; for it is very unseemly to blow it in your *Spoon*, or otherwise.

Do not venture, to eat *Spoon-meat* so hot, that the tears stand in your eyes, or that thereby you betray your intolerable



lerable greediness, by bewraying the room, besides your great discomposure for a while afterwards. Do not bite your *bread*, but cut or break what you are about to eat; and keep not your *knife* always in your *hand*, for that is as unsciently as a *Gentlewoman* who pretended to have as little a *stomach* as she had a *Mouth*, and therefore would not swallow her *Pease* by spoonfuls, but took them one by one, and cut them in *two* before she would eat them.

Fill not your *mouth* so full, that your *cheeks* shall swell like a pair of *Scotch-bag-pipes*; neither cut your *meat* into too big *pieces*.

Gnaw no *bones* with your *teeth* nor suck them to come at the *marrow*: Be cautious, and not over-forward in dipping or sopping in the *dish*; and have a care of letting fall any thing you are about to eat between the *Plate* and your *Mouth*.

It is very uncivil to criticise or find fault with any *dish* of *meat* or *sauce* during the *repast*, or more especially at another's *Table*; or to ask what such a

*Joins*

*Faint* or such a *Fowl* cost; or to trouble your self and others with perpetual discourses of *Bills of Fare*, that being a sure sign of a *foolish Epicure*.

It is very uncomly to drink so large a *draught*, that your *Breath* is almost gone, and are forced to blow strongly to recover your self: nor let it go down too hastily, least it force you to an *extream cough*, or bring it up again, which would be a great rudeness to nauseate the whole *Table*; and this throwing down your *liquor* as into a *Funnel*, would be an action fitter for a *Jugler* than a *Gentlewoman*. If you sit next a *Person of Honour*, it will behove you, not to receive your *drink* on that side; for those who are accurately bred, receive it generally on the other.

It is uncivil to rub your *teeth* in *company*, or to pick them at or after *meals*, with your *knife*, or otherwise; for it is a thing both *indecent* and *distastful*.

Thus much I have laid down for your *observation* in general; wherein I am defective as to particulars, let  
your

your own *prudence*, *discretion*, and *curious observation* supply.

*Rules for a Gentlewomans Behaviour  
at a Ball.*

*Ladies*, it is presumed you know the grounds of *Dancing*, else your resort to a *Ball* amongst well accomplished *Gentlewomen*, would not only be improper but very much hazard your *repute* and good *esteem* among them; and as you can *dance*, so I would have you understand the *rules* and *formalities* of *Dancing*, which are practised in that place.

If you are skilful in this faculty, be not difficultly perswaded to make a demonstration of your *Art*. A fault is found in many, of whom if you request a *Dance* or *Song*, they will be deaf to all your importunities; but may be when you are out of *humour*, and have left them to their own *liberty*, will *Dance* so long till they have tired *themselves* and the *Spectators*; and *Sing* till they have

have neither *voice*, nor their *Audiers ears*.

I say, if you have *Skill*, be not over-conceited thereof, lest it lead you into the error of engaging into some *Dance* you do not understand, or but imperfectly.

If you are perswaded to *Dance*, and though you alledg a great many *Apologies* to the contrary, yet when you find your self obliged thereunto, by no means refuse. For it is much better to expose your self to some little disorder in being *complacent*, than be suspected of *pride*.

*Rules to be observed by a Gentlewoman  
in Vocal and Instrumental Musick.*

Do not discover upon every *slight occasion* you can *sing* or *play* upon any *Instrument of Musick*, but if it be known to any particular *friend* in company, whom you have a special respect for, and he or she perswade you to *sing*, excuse your self as modestly as you may, but if your *friends* persist, satisfy their *desires*, and therein you will express no part of *ill breeding*; your prompt and  
ready

ready compliance thereunto shall serve you against *censure*; whereas, a refractory *resistance* favours of one that makes a livelyhood of the *profession*, and must expect to have but small doings if there be no better recommendation than that distasteful kind of *morosity*.

Use not your self to *hemming* or *hawking*, a foolish *custom* of some, endeavouring to clear their *throat* thereby; nor be not too long in tuning your *Instrument*.

Having commenced your *Harmony*, do not stop in the middle thereof to beg *attention*, and consequently *applause* to this *trill*, or that *cadence*, but continue without interruption what you have began, and make an end so as not to be tedious, but leave the *Company* an *appetite*: As you would desire *silence* from others being thus employed, be you *attentive*, and not *talkative* when others are exercising their *harmonious voices*.

Let the *Songs* you make choice of be *modest* yet *witty*, and *ingenious*; and because there are so many, which though they

they may please the *ear*, yet may corrupt *good manners*; let me give you this caution to have a care.

*Of wanton Songs, and idle Ballads.*

Let your prudence renounce a little pleasure for a great deal of danger. To take delight in an idle vain *Song* without staining your self with the obscenity of it, is a thing in my mind almost impossible; for wickedness enters insensibly by the *ear* into the *Soul*, and what care soever we take to guard and defend our selves, yet still it is a difficult task not to be tainted with the pleasing and alluring *poyson* thereof.

*Physicians* endeavour to perswade the wiser sort of *men*, as well as ignorant and credulous *women*, That a *Mother* fixing stedfastly her eye on a *Picture*, she will secretly convey the *Complexion*, or some other *mark* on the *Infant*; from hence we may be induced to believe, that the *lascivious* and *wanton expressions* contain'd in some *Songs* and *Ballads*, may have the same effect in our

imagination, and do most frequently leave behind them some foul *impressions* in our spirits.

The reading these *wanton things* do heat by little and little; it insensibly takes away the *horror* and *repugnancy* you ought to have to *evil*; by this means you acquaint your self so thorowly with the image of *Vice*, that afterwards you fear it not though you meet with *Vice* it self.

*Licentiousness* is not bred in a moment, at one and the same instant; so the contagion of *loose Songs* seizeth by degrees on the heart; they may be said to work on the *minds* of youth as seed in the ground, it first appears only above the surface of the *Earth*, but every day afterwards adds to its growth till it be fit for the *sickle*.

Nay more, these *Songs* of *wantonness* will breed in you a more than fitting *boldness*, which will put you on the confidence of practising what you *read* or *sing*. Assure your self, if you admit of a *familiarity* with these *things*, your *innocency* will be in daily *danger*.

You:



You may easily believe this to be *truth*, if you consider the multiplicity of *vanity* and *trumpery* which stuff these *Ballads*; how an amorous or rather foolishly fond *Virgin* forsook *Kindred* and *Countrey*, to run after a *stranger* and her *Lover*. In another you find how craftily two *Lovers* had plotted their *private meetings* to prosecute their unlawful *enjoyments*; and the *Letters* that pass between for the continuation of their *affection*; which straight ways makes the *Reader* up to the ears in *Love*. In the one is exprest the *Constancy* of two *Fools* one to the other; in the other, what trouble, what hazard, and what not; they run into, to ruin *themselves*, distract their *Parents*, and leave a stain on their own *reputations*, never to be washt out.

These are the things which contain cunning *Lessons* to learn the *younger sort* to sin more *wittily*; and therefore no *judicious person* can comprehend with what reason these dangerous *Songs* and *Sonnets* can be justified.

The *Lacedemonians* prohibited *Plays*,  
because

because *Adulteries* were exhibited; then why should such *Pamphlets* be permitted where such dishonest *actions*, *lascivious examples*, and *extravagant passions* are maintained? Shall it be said, that *Christians* have less love for *Vertue* than *Infidels*?

*Ladies*, accuse me not of too much severity, in endeavouring to take away this too much accustomed *delight* in singing *wanton*, though *witty Sonnets*: I say excuse me rather, since I aim at nothing more than your *welfare*. I know your *Inclinations*, as you are young and youthful, tend rather to these things, than what is more *serious*; and are apt to read those *Books* which rather *corrupt* and *deprave* good manners than teach them.

Some may be so vain as to delight more in a *Comedy* than a *Sermon*, and had rather hear a *Jack-pudding* than a *Preacher*: This made a sober *Philosopher* complain, he had fewer *Scholars* than such a one of meaner parts, and a greater *Libertine*; because there are more who haunt the *School of Voluptuousness*,

*ousness*, than that of *Vertue*; and we love them better who *flatter* and make us *merry*, than those who tell us the *truth*, and the *danger*, if we follow not her *precepts*.

Wherefore I cannot allow of any sort of *Poetry*, though it be ever so *Ingenious*, if *Vice* lurk therein to do you harm; and wheresoever you find *Vice*, let it be your intention and strong resolution to fight against it, and throw aside all those instruments and implements, which will but *learn* you to *sin* with the greater *dexterity*. This is one vanity the younger sort incline to, and there are a great many more which our *Sex* (and to their shame) are *prone* to follow; take a brief account of them.

*Of the vanities some young Ladies and Gentlewomen are too prone to prosecute.*

I need not speak of the *Vanity* of *Gentlewomen* in over-much affecting bravery, since we find it thorowly *ingrafted* in most of them; so that we may  
as

as easily take off their *Skins* from their *Bodies*, as this *Vanity* from their *Minds*.

If this were to be observed only in some particular *Court-Ladies*, it were something *excusable*; but this is an innate humour, an original *sin* which *Gentlewomen* bring into the *world* with them; the *tincture* of which *infirmity* their *Baptism* washeth not off. From hence proceeds the *Babel* or *Confusion* of *Habits*; insomuch that of late there is neither *order* observed, nor *distinction*; a *Chamber-maid* finished on a *Festival* or *Holiday*, may be taken for her *Mistriss*, and a *Citizens Wife* mistaken for a *Court-Lady*.

Where shall we find any so *regular* as to follow the *dictates* of *Modesty* and *Mediocrity*, so that the most severe cannot blame their *superfluities*, nor the more favourable accuse their *defects*? A young *Gentlewoman* well *accomplisht*, is like a *Star* with five *rays*, *Devotion*, *Modesty*, *Chastity*, *Discretion* and *Charity*; such *Women* whose *composition* is made up of these, seem to have been moulded

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moulded upon the *Cælestial Globes*, by the hands of *Cherubims*; so excellent are their *Vertues* and so sweet their *Deportments*; they are in their *Houses* as the *Sun* in his proper *Sphere*: Should I attempt to represent their worth, I might sooner find poverty in the *Center* of all the rich *Ore* and precious *Stones* of the *Earth*, than want of merit in this subject.

Were all our *Sex* of the same temper, by being *Inhabitants* of this *Earth*, they would speedily convert it into a *Heaven*. But alas, too many there are who every day must be dressed up like *Idols*, as if they intended thereby to be *Worshipped*. Their *Filles de Chambre* have more to do in attending their *Beauties*, than some have in fitting and rigging out a *Navy*. Their *Glass* with studied *advantages* takes up the whole *morning*, and the *afternoon* is spent in *Visits*.

And indeed should a man come into some *Ladies Chambers* unacquainted with the *Furniture* that belong'd to them, and seeing them lie on the *Table*, having never seen such *vanities* before

fore, would think them the *coverings* and *utenfils* of some *Creature* of a monstrous and prodigious bulke, and that there was *Mercery* enough to furnish a little *City*, rather than the body of a little *Lady*. They may be fitly compared to some *Birds* I have seen, who though they have but little *bodies*, yet have abundance of *Feathers*. And though they seem to load themselves with variety of things, yet they do but seem to cover what they should disclose to none; and though they have but little *flesh*, they will show as much of it as they can. It was a true saying of one, and very applicable to this purpose; *I know not what may be reserved for the eyes of a chaste Husband, when almost through all Markets where they go, the secret parts of his Wives body are exposed, as if they were ready to be delivered to the best bidders.*

Moreover, how dangerous is it for young *Gentlewomen* to affect a small *Waste*, thinking that the most exquisite proportion? Endeavouring by strait-lacing to be as slender in the middle as the

the *Strand-May-pole* is tall in its height. I am sure they are big enough to be wiser, who never think themselves finer, than when the *Girl* with her span make a *Girdle*. I know, *Gentlewomen*, that the inconveniences which attend this *affectation*, do not proceed altogether from you, or that you are in the fault, but your *Mothers* or *Nurses*: but did they know how speedily and wilfully they destroy you by *girding* your tender *Bodies*, certainly they would prove kinder *Mothers*, than be your cruel *Murderers*. For by this means they reduce your *bodies* into such pinching extremities, that it engenders a stinking breath; and by cloistering you up in a *Steel* or *Whale-bone-prison*, they open a door to *Consumptions*, with many other dangerous inconveniences, as *Crookedness*: for *Mothers* striving to have their *Daughters* *bodies* small in the *middle*, do pluck and draw their *bones* awry, for the *ligatures* of the *back* being very tender at that age, and soft and moist, with all the *Muscles*, do easily slip aside.

Thus



Thus *Nurses*, whilst they too straitly do lace the *breasts* and *sides* of *Children*, on purpose to make them *slender*, do occasion the *breast-bone* to cast it self aside, whereby one *shoulder* doth become bigger and fuller than the other.

Though I would not have too great a *restriction* laid on your *bodies*, yet I would not have them by inconsiderate looseness run out into a deformed *corpulency*, like the *Venetian-Ladies*, who seldom lace themselves at all, accounting it an excellency in proportion to be round and full bodied: and that they may attain that (meerly supposed) comeliness, if *Nature* incline them not to be somewhat *gross* or *corpulent*, they will use art, by counterfeiting that fulness of *body*, by the fulness of *Garments*. Thus you see, that in all things (except *Piety*) *Mediocrity*, or the *Golden-mean*, is to be observed.

*Of a young Gentlewoman's fit hours and time for their Recreation and Pleasure ; and how to govern themselves therein.*

**T**He chief thing that you ought to consider , is, how to govern and behave your selves in your *Pastimes* : *Wisdom* therein must be . your *guide* ; and the chief *Rule* it can teach you , is, To shun all *pleasures* which are *vicious*, and in the reception of those which are lawful , exceed not the *Rule* , nor *Moderation*, which consist, first, in not giving offence , *scandal* , *damage* , or *prejudice* , to your *associates* or others : Next , that it be without injury to your *health* , *reputation* , or *business*. Lastly , Let your *Recreation* be with *Moderation*.

You must by no means make *pleasure* your *business* , but by the enjoyment thereof return with more *alacrity* and *cheerfulness* to your *business*. *Young Ladies* may use it , but not abuse it, which they never do more than in the  
exce

excess thereof ; for it softneth and weakneth the *vigor* both of *Soul* and *Body*, it befotteth the best *complexions*, and banisheth the principal *Vertues*.

If pleasure be taken as it was at first provided, it will be taken without a sting; but if you exceed either in *measure* or *manner*, you pollute the purer *stream*, and drink your own *destruction*. The *Heathen* of old did put a check on *Men* and *Women*, forbidding them to let loose the reins to all the corrupt and mistaken pleasures of this life; much more should *Christians* forbear the inordinate enjoyment of them.

Above all, these pleasures are most to be commended, which in every respect are so lawful, that they leave in the *Conscience* no private check behind them to upbraid the sense for the unlawful using of them. He that plungeth himself into a puddle, doth but engage himself thereby to an after washing, to purg that filth away he contracted by that imprudent action. Or would you be so mind to feed on that you are certain will make you sick in the eating,

124. *The Gentlewomans Companion, or*

eating? *Almighty God* would never have allowed you the desire of *pleasure*, nor the *faculties* to enjoy it, if he had not design'd that with *decency* you should use them. An *action* of this kind is but *natural*, and will not be unlawful unless it be found to run into *excess*, attended with unlawful circumstances. There is so much *corruption* adhering to the use of *pleasure*, by exceeding the *measure*, mistaking the *manner*, misplacing the *time*; that although *Recreations* be lawful in themselves, yet if they be circumstanced amiss, they are not expedient.

Recreations and pleasures are indisputably lawful, if you are not *irregular* in *measure*, *manner*, or *time*; had they been otherwise, our most wise and merciful *Creator* would never have made them so distinct in their kinds, nor so many in their number. All the several *tastes* in *food* and *fruit* were intended to please the *pallate*, as well as satisfy the *appetite*. Of all the *beautiful* and *pleasant* *fruits* in *Paradise*, there was but one only *Tree* excepted.

From

From hence it may be concluded, *Mankind* may enjoy those delights which they have a well-grounded inclination unto, with this proviso, they abuse them not.

Before you do or act any thing, examine well the sequel; if that be clear, the present enjoyment will be accompanied with content, otherwise it will end in repentance.

*What Recreations and Pleasures are most fitting and proper for young Gentlemen.*

**R**ecreations which are most proper and suitable to *Ladies*, may be rankt under four principal heads, *Musick, Dancing, Linnings* and *Reading*. Of *Dancing* I have already lightly treated on in the directions for your deportment at *Balls*; however this I shall say further of it, that though the *Romans* had no very great esteem for it, as may appear by *Salusts* speaking of *Sempronia*, she danced better than became a *Virtuous Lady*; yet the mode

and humour of these times look upon it not only as a generous and becoming property, but look upon *Gentility ill-bred*, if not thorowly acquainted therewith; and to speak the *truth* it is the best and readiest way to put the *body* into a graceful posture; behaviour must of necessity *hault* without it; and how will you *blush* when you come into a mixt society, where each person strives to shew her utmost *Art* and *Skill* in *Dancing*, and you for the want thereof must stand still, and appear like one whose *body* was well-framed, but wanted *motion* or a soul, to *actuate* it.

In the next place, *Musick* is without doubt an excellent *quality*; the ancient *Philosophers* were of the opinion, that *Souls* were made of *Harmony*; and that *Man* or *Woman* could not be *Virtuously* inclined who loved not *Musick*, wherefore without it a *Lady* or *Gentlewoman* can hardly be said to be absolutely accomplished.

*Limning* is an excellent qualification for a *Gentlewoman* to exercise and please her fancy therein. There are a many foreign

foreign *Ladies* that are excellent *Artists* herein; neither are there wanting Examples enough in his *Majesties* three *Kingdoms* of such *Gentlewomen* whose indefatigable industry in this laudible and ingenious *Art* may run parallel with such as make it their profession.

Some may add *Stage-plays* as a proper recreation for *Gentlewomen*; as to that ( provided they have the consent of *Parents* or *Governess* ) I shall leave them to make use of their own liberty, as they shall think convenient.

I am not ignorant that *Stage-plays* have been much envy'd at, and not without just cause; yet most certain it is, that by a wise use, and a right application of many things we hear and see contain'd therein, we may meet with many excellent precepts for instruction, and sundry great Examples for caution, and such notable passages, which being well applied ( as what may not be perverted ) will confer no small profit to the cautious and judicious *Hearers*. *Edward* the Sixth the Reformer of the *English Church*, did so



much approve of *Plays*, that he appointed a *Courtier* eminent for wit and fancy to be the chief Officer in supervising, ordering, and disposing what should be *acted* or *represented* before his *Majesty*; which office at this time retains the name of *Master of the Revels*. *Queen Elizabeth*, that incomparable *Virtuous Princess*, was pleased to term *Plays* the harmless *Spencers* of time, and largely contributed to the maintenance of the *Authors* and *Actors* of them.

But if the moderate recourse of *Gentlewomen* to *Plays* may be excused, certainly the daily and constant frequenting them, is as much to be condemned.

There are an hundred diversions harmless enough, which a young *Lady* may find out, suitable to her *inclination*, but give me leave to find out one for her which hath the attendance of profit as well as pleasure, and that is *Reading*.

Mistake me not; I mean the *Reading* of *Books*, whose subjects are *Noble* and *Honourable*. There are some in these latter days so *Stoical*, that they will not allow  
any

any *Books* to *Womankind*, but such as may teach them to *Read*, and the *Bible*. The most severe of them do willingly permit young *Gentlewomen* to converse with wise and learned *Men*; I know not then by what strange nicety they would keep them from *Reading* their *Works*. There are a sort of Religious *Men* in foreign parts, who do not debar the *People* from knowing there is a *Bible*; yet they prohibit them from looking into it.

I would fain ask these sower *Stoicks* what can be desired for ornament of the *mind*, which is not largely contain'd and exprest in *Books*; where *Virtue* is to bee seen in all her lovely and glorious *dress*es, and *Truth* discovered in what manner soever it is desired. We may behold it in all its force, in the *Philosophers*; with all its purity in faithful *Historians*; with all its beauty and ornaments in *Golden-tongu'd Orators*, and ingenious *Poets*.

In this pleasing variety (whatsoever your *humour* be) you may find matter for *delectation* and *information*. *Read*

ing is of most exquisite and requisite use, if for nothing but this, that these dumb Teachers instruct impartially. Beauty, as well as Royalty, is constantly attended with more flatterers than true informers. To discover and acknowledge their faults, it is necessary that they sometimes learn of the dead, what the living either dare not or are loth to tell them. Books are the true discoverers of the minds imperfections, as a glass the faults of their face; herein shall they find Judges that cannot be corrupted with love or hate. The fair and the foul are both alike treated, having to do with such who have no other eyes but to put a difference between Virtue and Vice. In perswading you to read, I do not advise you should read all Books; advise with persons of understanding in your choice of Books; and fancy not their quantity but quality. For why should ye seek that in many which you may find in one? The Sun whilst in our Hemisphere, needs no other light but its own to illuminate the World. One Book may serve for a Library

brary. The reading of few Books is not to be less knowing, but to be the less troubled.

*Of the guidance of a Ladies love and fancy.*

I Suppose you, virtuous Ladies and Gentlewomen, to whom I direct this Discourse, yet know, that though you are victoriously seated in the Fort of Honour, yet Beauty cannot be there planted, but it must be attempted. However I would have you so constantly gracious in your resolves, that though it be assaulted, it cannot be soiled; attempted but never attained.

How incident and prone our whole Sex is to love, especially when young, my blushes will acknowledge without the assistance of my tongue; now since our inclination so generally tend to love and fancy, and knowing what how much the last good or evil of our whole lives depend thereon, give me leave to trace them in all or most of their Standards, where-

wherein you will find such suitable *instructions*, as will give you for the future safe and sound direction.

*Fancy* is an *affection* privily received in by the *eye*, and speedily convey'd to the heart; the *eye* is the *Harbinger*, but the *heart* is the *Harbourer*.

Look well before you like; *love* conceived at first sight seldom lasts long, therefore deliberate with your *love*, lest your *love* be *misguided*; for to love at first look makes an *house of misrule*.

*Portion* may wooe a *Worldling*, *Proportion* a youthful *Wanton*, but it is *Vertue* which wins the heart of *Discretion*; admit he have the one to purchase your *esteem*, and the other to maintain your *Estate*; yet his *breast* is not so *transparent* as to know the *badness* of his *disposition*; if you then take his *humour* on *trust*, it may prove so *perverse* and *peevish*, that your expected *Heaven* of *bliss* may be converted into an *Haven* of *insupportable crosses*. *Themistocles* being asked by a *Noble-man*, Whether he had rather marry his *Daughter* to a  
vicious

vicious *Rich man* or an *Honest poor man*? return'd this *answer*, That he had rather have a *man* without *money*, than *money* without a *man*. Whence it was that prudent *Portia* replied, being asked, When she would marry? Then said she, When I find one that seeks me, and not mine.

There is no time requires more *Modesty* from a young *Gentlewoman*, than in *wooing-time*; a *shamefast* red then best commends her, and is the most moving *Orator* that speaks in her behalf. Like *Venus Silver Dove* she is ever brouzing on the *Palm of Peace*, while her *Cheeks* betray her *love* more than her *tongue*.

There is a pretty pleasing kind of *wooing* drawn from a *conceived yet concealed fancy*. Might they chuse, they would converse with them freely, *confort* with them *friendly*, and *impart* their *truest* thoughts fully, yet would they not have their *bashful loves* find discovery.

*Phillis,*

*Phyllis, to willows, like a cunning  
Flyer,  
Flies, yet she fears her Shepherd should  
not spy her.*

Whatever you do, be not induced to marry one you have either abhorrency or loathing to; for it is neither affluence of estate, potency of friends, nor highness of descent, can allay the insufferable grief of a loathed bed. Wherefore (*Gentlewomen*) to the intent you may shew your selves discreetest in that, which requires your discretion most, discuss with your selves the parity of love and the quality of your Lover, ever reflecting on those best endowments which render him worthy or unworthy of your greatest estimation. A discreet eye will not be taken only with a proportionable body, or smooth countenance; it is not the rind but the mind that is her Load-stone.

*Fustina* a Roman Maid, no less nobly descended than notably accomplished, exclaimed much against her too rigid fate in being married to one more rich



rich than wise: And good reason had she, being untimely made by his groundless jealousie a sad tragick spectacle of misery. For the whiteness of her Neck was an object which begot in him a slender argument of suspect, which he seconded with rash revenge.

Let *deliberation* then be the *Scale* wherein you *weigh love* with an equal poize. There are many high consequent circumstances which a discreet Woman will not only *discourse*, but *discuss*, before she enter into that *hazardous* though honourable state of *Marriage*.

*Disparity* in *Descent*, *Fortunes*, *Friends*, do often beget a *distractiō* in the minds. *Disparity* of *years* breeds *distlike*, *obscurity* of *descent*, begets *contempt*, and *inequality* of *fortunes* *discontent*.

If you *marry* one very young, bear with his *youth*, till riper *experience* bring him to a better *understanding*. Let your usage be more easie than to *wean* him from what he *affects* by *extremity*. Youth will have his *swing*; time will *reclaim*, and *discretion* will bring him home at last. So conform your self

self to him as to *confirm* your love to him, and undoubtedly this *conjugal duty*, mixt with *affability*, will compleatly conquer the *moroseness* of his temper. If he be *old*, let his age beget in you the greater *reverence*; his words shall be as so many *aged* and time improved *precepts* to inform you; his *actions* as so many *directions* to guide you; his *kind rebukes* as so many *friendly admonitions* to *reclaim* you; his *Bed* you must so *honour*, as not to let an *unchast* thought defile it; his *Counsel* so keep, as not to trust it in any others *Breast*; be a *staff* in his age to *support* him, and an *hand* upon all *occasions* to help him.

If he be *rich*, this shall not or must not make you *proud*; but let your desire be, that you both employ it to the best *advantage*. *Communicate* to the *Needy*, that your *Wealth* may make you *truly happy*. That is a *miserable Wealth* which starves the *Owner*. I have heard of one worth *scores of Thousands of pounds*, who bought *hilletts*, not for *sewel* but *luggage*; not to *burn* them and so *warm himself*, but to carry them on a *frosty morning*  
up

up *stairs* and down , and so *beat* himself by that labouring *exercise*. Wherefore let me perswade you to enjoy your own , and so *shun baseness* ; reserve a provident care for your own, and avoid *profuseness*.

Is your *Husband* fallen to *poverty* ; let his poor *condition* make you *rich* ; there is certainly no want, where there wants no *content*. It is a common saying, *That as Poverty goes in at one door, Love goes out at another* ; and love without harbour falls into a cold and *aguish distemper* ; let this never direct your thoughts, let your *affection counterpoize* all *afflictions*. No adversity should divide you from him, if your *vowed faith* hath *individually* tyed you to him.

Thus if you *expostulate*, your *Christian* constant resolves shall make you *fortunate*. If your fancy be on grounded *deliberation*, it will promise you such good *success*, as your *Marriage-days* shall never fear the bitter *encounter* of untimely *repentance*, nor the cureless *anguish* of afflicted *conscience*.

Now as I would have you, *Gentle-*  
*women,*

women, to be slow in entertaining, so be most constant in retaining. *Lovers* or *Favourites* are not to be worn like *Favers*; now near your *Bosom*, or about your *Wrist*, and presently out of all request. Which to prevent, entertaine none so near your *heart*, whom you observe to harbour in his *breast* something that they deserve your *bate*.

Carefully avoid the acquaintance of *Strangers*; and neither affect variety nor glory in the multiplicity of your *Suitors*. For there is no greater argument of *mutability* and *lightness*. Constant you cannot be where you *profess*, if change you do affect. Have a care, *vows* deliberately advised and *religiously grounded*, are not to be slighted or dispensed with. Before any such things are made, sift him, if you can find any *bran* in him; task him before you tie your self to take him. And when your desires are drawn to this *period*, become so taken with the love of your Choice, as to interpret all his *actions* in the best sense; this will make one *Soul* rule

rule two *hearts*, and one *heart* dwell in two *bodies*.

Before you arrive to this honourable condition all wanton fancy you must lay aside, for it will never promise you good *success*, since the effect cannot be good where the *object* is evil. Wanton *love* hath a thousand *devices* to purchase a *minutes penitential* pleasure. Her eye looks, and by that the sense of her mind is averted; her ear hears, and by it the intention of the *heart* is perverted; her *smell* breaths, and by it her good thoughts are hindred; her *mouth* speaks, and by it others are deceived; by touch, her heat of desire upon every small *occasion* is stirred; never did *Orlando* rage more for his *Angelica* than these *Utopian* Lovers for their imaginary shadows.

These *exorbitancies* we must endeavour to remedy; and that therein we may use the method of *Art*, we must first remove the *cause*, and the *effect* will follow. Let me then discover the *incendiaries* of this disorderly *passion*, next the *effects* arising from them,

them, and lastly their cure or remedy.

The original grounds of this wanton fancy, or wandering phrenzie, are included in these two lines.

*Sloth, Words, Books, Eyes, Conforts and  
luscious Fare,  
The lures of Lust, and stains of Honour  
are.*

For the first, sentencious Seneca saith, *He had rather be exposed to the utmost extremities Fortune can inflict on him, than subject himself to Sloth and Sensuality.* For it is this only which maketh of Men, Women; of Women, Beasts; and of Beasts, Monsters.

Secondly, Words corrupt the *Disposition*; they set an edge or gloss on depraved liberty; making that member offend most, when it should be employed in profiting most.

Thirdly, Books treating of light Subjects, are Nurseries of wantonness; remove them timely from you, if they ever had entertainment by you, least like the Snake in the Fable, they annoy you.

Fourth-

Fourthly, Eyes are those windows by which *death* enters. *Eve* looked on the *fruit* before she *coveted*; *coveting*, she *tasted*; and *tasting* she *perished*: place them then on those *objects*, whose *real beauty* may make them, and not on such vanities which miserably taint them.

Fifthly, *Consorts* are *thieves* of *time*, which will *rob* you of many *precious opportunities*. Chuse then such *Consorts* of whom you may have assured *hope*, that they will either better you, or be better'd by you. Chuse such whom you may *admire* when you see and hear them, when you see their *living Doctrine*, and hear their wholesome *Instruction*.

Lastly, *Luscious* fare is the *fewel* of *inordinate desires*, which you must abstain from, or be very *temperate* in, if you intend to have your *understanding* strengthened, *virtue* nourished and a healthy bodily *Constitution*.

The next thing we are to insist upon, is, the evil effects of this *wanton fancy*,



fancy, many may be here inserted, might I not be *taxed* with *prolixity*, and terrifie the Reader with *examples* of too much *horror* and *crudelty*. But if you would understand them, our late *Italian Stories* will afford you variety for the *satisfaction* of your *curiosity*; where indiscreet love closeth her doleful Scene with so miserable an *Exit*, as no *Pencil* can express any *picture* more to life than an *Historical line* hath drawn out the *web* of their *misfortunes*.

Now to cure this desperate *malady* (though to you *Gentlewomen*, I hope the cure is needless, being void of all such violent distempers) the best and most *soveraignest* receipt, is to fortifie the *weakness* of your Sex with the strength of *Resolution*. Be not too liberal in the bestowing your *favours*; nor too *familiar* in publick converse.

Make a *contract* with your eyes not to wander abroad, lest they be carth'd in coming home. Treat not of love too freely; play no *unggish* trick with the *blind Boy*; he hath a dangerous aim,

aim, though he hath no *Eyes*; sport not with him that may hurt you; play not with him that would play on you. Your sports will turn to an ill jest, when you are wounded in earnest; let the *Fly* be your *Emblem*.

*So long the foolish Fly plays with the  
flame,  
Till her light wings are singed in the  
same.*

Be watchful; there are many snares which students in *Loves* mysteries have laid to entrap *Female* credulity. How many are there can tip their *Tongues* with *Rhetorical* protestations, purposely to gull a believing creature, for the purchase of an unlawful pleasure; which no sooner obtained, then the person slighted and left alone to bemoan her irrecoverable lost honour? With more safety therefore ought you to suspect, then too rashly to affect, and be sure you check your wild fancy by time; least a remediless check attend your choice. Repentance comes too late at the *Marriage* Night.

And

And yet I cannot commend your extraordinary coolness in *affection*, slighting all, as if none were worthy of your *choice*. The extreams of those two indisposed *fancies* ought to be seasoned with an *indifferent temper*.

Now the *difference* betwixt a wise and a wild *love* is this; The one ever *deliberates* before it *loves*, and the other *loves* before it *deliberates*.

There are a sort of wild *Girls* who compute their *riches* by the quantity of their *Suitors*. I have heard of a couple of *Maids* of *different temper*, who contending with one another, said the one, *I have such and such vertuous and wealthy Relations*. I but (replied the other) *I have more Suitors than thou hast friends*. More shameless you (answered the other) *unless you mean to set up an house of entertainment*. Such an one as this, never cares for more than to be married; if she may but see that day, it accomplisheth her content, though she have but one *Comical-day* all her life: Yea, it is as well as can be expected from

from their *hands*, if they attain unto that *stile* without some apparent foil. Such as these I could wish, to prevent the worst, they were *married* betimes, least they *marr* themselves before time.

To you then kind-hearted Gentlewomen, am I to recommend some necessary *cautions*; the careful *observation* of which I hope will prevent that danger which threatens the goodnes of your Sex and Natures. The *Index* of your *hearts* you carry in your *eyes* and *tongues*; for shame learn silence in the one, and secrecy in the other. Give not the power to an insulting *Lover* to triumph over your weakness; and which is worse, to work on the opportunity of your *lightness*. Rather *damme* up those *portels* which betray you to your enemy; and prevent his *entry* by your *vigilancy*. Keep *home* and *straggle* not, least by *gadding* abroad you fall into *Dinab's* danger and *mishap*. Let not a stray'd thought prove the *Traitor* to your *Innocency*. Check your *roving* fancy; and if it use resistance, curb it with greater restraint. H And

And now a word or two to you coy Ladies, whom either coldness of Nature hath benum'd, or coyness hath made subtil to *dissemble* it. You can look and like, and yet turn away your head from what you love most. No object of love can take you, till it overtake you.

You may be *modest*, and spare a great deal of this coyness; yet so conceal and smoothly palliate your love, as your Lover may not despair of obtaining it. Indifferent courtesies you may shew without lightness, and receive them too in lieu of thankfulness.

Have a special regard to your Honour, which is of an higher esteem than to be *undervalued*. Light occasions are often-times grounds of deep *asper-sions*. Actions are to be seasoned with discretion, seconded by direction, strengthened with instruction, lest too much rashness bring the undertaker to destruction.

In the *Labyrinth* of this Life, many are our Cares, mighty are our Fears, strong our *Assailants*, weak our Assistance,

stance; and therefore we had need have the *Brazen-wall* within us, to fortifie us against these evil *occurrences*. The *scene* of your *life* is short; so live then that your noble *actions* may preserve your *memory* long. It was the advice of *Seneca* to his friend, Never to do any thing without imagining a *Cato*, a *Scipio*, or some other worthy *Roman* was present. To second his advice (which may confer on your glorious *actions* eternal praise) set always before your eyes as an *imitable mirrour*, some good *Woman* or other, before whom you may live, as if she eyed and continually viewed you. There is no scarcity of Examples of such famous *Women*, who though weak in sex and condition, yet parallels to *Men* for *Charity*, *Chastity*, *Piety*, *Purity*, and vertuous *Conversati-on*. It will not be amiss here in this place to insert some few eminent *patterns* for your imitation.

*The Gentlewomans Mirrour, or Patterns  
for their imitation of such famous Wo-  
men who have been eminent in Piety  
and Learning.*

**R**Evisit those ancient Families of Rome, and you shall find those Matrons make a Pagan State seem Morally Christian, Octavia, Portia, Cæcilia, Cornelia, were such, who though dead, their actions will make their memories live perpetually: Nor were Niostrata, Corvina and Sappho, Women less famous for Learning, than the other for blameless Living. Neither have our modern times less flourished with feminine Worthies, as might be illustrated with several eminent instances; were there not already of them so many Panagyrics already extant.

It is said of Dorcas, She was full of good works and alms which she did. Yea even the Coats and Garments which she made when living, were shown the Apostle as arguments of her industry, and memorials of her piety. Hence it was



was that Saint *Jerome* counselled the holy Virgin *Demetrias*, to eschew idleness; exhorting her when she had finished her *Devotion*, she should work with her hands after the commendable example of *Dorcas*; so that by change of works the day might seem less tedious, and the assaults of the Devil less grievous. And know, that this *Demetrias* was not one whom poverty did enforce to such actions of necessity, but one honourably descended, richly endowed, powerfully friended.

Devout mention is made of zealous *Anna*, who made frequent recourse to the Temple. Of whom to her succeeding memory the Scripture recordeth, that after her tears devoutly shed, her prayers sincerely offer'd, her religious vows faithfully performed, she became fully satisfied: thus sighing she sought, seeking she obtain'd, and obtaining she retained a grateful memory of what she received.

Queen *Hester*, with what fervency and zeal did she make Gods cause the progress of her course, desiring nothing

more than how to effect it; which was seconded with a *successful conclusion*? because begun, continued, and ended with *devotion*.

Neither was *Judith* backward in *zeal*, *faith* armed her with *resolution*, and *constancy* strengthened her against all *opposition*: *Prayer* was her *armour*, and *holy desires* her *sole attendants*. *Nazianzen* reporteth of his sister *Gorgonia*, that by reason of the *incessancy* of her *prayers*, her *knees* seemed to cleave to the *Earth*. *Gregory* relates that his Aunt *Thrasillia* being dead, was found to have her *Elbows* as hard as *horn*, which became so by leaning to a *Desk*, at which she usually *prayed*. Such as these deserve your *imitation*, who *prayed & obtain'd* what they *pray'd* for, they *liv'd* and *practis'd* what they *sought* for; they *dy'd* and *enjoy'd* what they so long *fighed* for.

Should you consider what *troops* of *furious* and *implacable enemies* lies in *Ambuscado* for you, how many *Soul-tempting Syrens* are warbling notes of ruin to delude you; what *fears* within you,

you, what does without you, what furies all about you, you would not let one *minute* to pass *undedicated* to some good *employment*.

The commendable and admired *Chastity* of *Penelope* must not be forgot, which suffer'd a daily *siege*; and her conquest was no less *victorious* than those *Peers* of *Greece*, who made *Troy* their triumph. *Estimation* was her highest prize; *Suiters* she got; yet amidst these was not her *Ulysses* forgot. Long absence had not estranged her affection; youthful *consorts* could not move in her thoughts the least *distraction*; neither could opportunity induce her to give way to any light *action*. Well might famous *Greece* then esteem her *Penelope* of more lasting fame than any *Pyramid* that ever she erected. Her unblemished esteem was of purer stuff than any *Ivory Statue* that could be reared.

Nor was *Rome* less beholden to her *Lucretia*, who set her honour at so high a price, that she held death too light to redeem such a prize.

*Though force, fright, Foes and Furies  
 gaz'd upon her,  
 Those were no wounds but wonders  
 to her honour.*

The presence of a *Prince* no less amorous than victorious, could not win her; though with him, *price, prayer* and *power*, did jointly woo her. Well deserved such two modest *Matrons* the choice embraces of two such *heroick Champions* as might equal their constant loves with the tender of their dearest lives.

There were seven *Melesian Virgins*, who at such time as the *Gauls* raved and raged every where, subjecting all to *fire* and *Faggot*, deprived themselves of *life*, lest *hostile* force should deprive them of their honour. I have read of two *Maidens* living in *Leuctra*, a Town in *Boeotia*, who having in their *Fathers* absence hospitably entertained two young *Men*, by whom made drunk with *Wine*, they were deflowred that very night; the next *Morning* conceiving a mutual sorrow

row for their lost *Virginity*, became resolute *Actors* in their own bloody *Tragedy*.

We may draw nearer home, and instance this *Maiden-constancy* in one of our own. It was not long since there lived within the *Walls* of *London* a notable spirited *Girl*, who notwithstanding she frequented places of publick concourse boldly, discoursed freely, expressed herself in all *assays* forwardly, yet so tender was she in the preservation of her honour, that being on a time highly courted by a spruce and finical *Gallant*, who was as much taken with the height of her spirit, wherewith she was endow'd, as he preferred it before the beauty of an amorous face, wherewith she was not meanly enriched. She presently apprehending the looseness of his desires, seemingly condescended; so that the business might be so secretly managed, as no occasion of suspicion may be probably grounded. In order hereunto a Coach is provided, all things prepared, the place appointed where they shall meet, which for more privacy must be the *Country*. Time and place they ob-

*served*; but before she would admit him to her *embraces*, she told him (calling him aside) that she would never consent to any such thing with any *Man*, unless she had first tried his *valour* in the *field*; and to that purpose she had furnished her self with a *Sword*, and therefore bid him draw; he *smilingly* refus'd, as thinking she was in *jest*, but seeing by her *home-passes* how earnestly she *prosecuted* his *life*, he was constrained to draw; but this *Virago*, which was *metal* to the *back*, *disarm'd* him in an instant, and had like to have made this a *bloody combat*, instead of an *amorous conflict*. Our amazed *Gal-lant* not knowing what to think, say or do, was at last *compell'd* to beg his *life* of her; in granting which, she bestow'd on him plentifully her *Kicks*, advising him ever after to be more wary in the attempting a *Maidens Honour*.

Excellent was the answer of the *Lacedemonian Wives*, who being court-ed and tempted to *lewd* and *immodest actions*, made this reply, *Surely we should*

should give way to this your request, but this you sue for, lies not in our power to grant; for when we were Maids, we were to be disposed of by our Parents; and now being Wives by our Husbands.

Lastly, (that I may avoid prolixity) What singular mirrors of virginal continency and Matron-like modesty, were Cornelia, Vetruria, Livia, and Salvina? Now what may you suppose did these Pagan Ladies hold to be the absolute end whereto this tender care of their reputation aspired chiefly, and wherein it most cheerfully rested? it was not riches, for these they contemned, so their honour might be preserved: Certainly there was implanted in them an innate desire of moral goodness, mixed with an honest ambition, so to advance their esteem during life, that they might become Examples to others of a good moral life, and perpetuate their memories after death.

Your ambition, Gentlewomen, must mount more high, because your Conversation is most Heavenly. It is immortality you aspire to, a lower orb cannot



not hold you; nothing else may confine you.

*Of Marriage, and the duty of a Wife to her Husband.*

**M**arriage is an holy and inviolable bond; if the choice on both sides be good and well ordered, there is nothing in the *World* that is more beautiful, more comfortable. It is a sweet society, full of trust and loyalty. It is a fellowship, not of hot distempered love, but endeared affection; for these two are as different as the inflamed fit of an high *Feaver*, from the natural beat of a sound and healthy body. Love in the first acceptance is a distemper, and no wonder then that *Marriages* succeed so ill, which have their original from such disordered *amorous desires*. This boiling affection is seldom worth any thing. There are these two *Essentials* in *Marriage*, *Superiority* and *Inferiority*. Undoubtedly the *Husband* hath power over the *Wife*, and the *Wife* ought to be subject to the *Husband*.

*band* in all things. Although the *Wife* be more noble in her *extraction*, and more wealthy in *portion*, yet being once *Married*, is inferior to her *Husband* in *condition*. *Man* of humane-kind, was Gods first *workmanship*; *Woman* was made after *Man*, and of the same *substance*, to be *subservient* and *assisting* to him.

Though the power of an *Husband* in this *Kingdom* extends it self farther than it is commonly *exercised*, yet something more moderate than in *foreign parts*. Amongst the *Romans* the *Husband* had power to kill the *Wife* in four cases; *Adultery*, *suborning of Children*, *counterfeiting false Keys*, and *drunkenness*.

It is customary among the *Indians* (but I do not therefore approve of it as lawful) that when the *Husband* dies, the *death* of the *Wife* immediately follows. This is not only practised by the publick *Laws* of the *Country*, but often times with such *ardent affection*, that the *Wives* (for they allow *Polygamy*) will contend one amongst the

the other who shall first *sleep* with their departed *Husband*. Though this custom I cannot only *reject* as *unreasonable*, but *cruel* and *horrible*; so I cannot but *applaud* those *Wives* (as they are in *duty bound*) who *affectionately* and *patiently* content themselves to accompany their *Husbands* in all *conditions*, in *adversity* as well as *prosperity*.

Many *examples* hereof we may find at *home* as well as *abroad*; though in these late *depraved* and *corrupted times* there are not so many as may justly be desired. *Lentulus* being *exiled* by a *Decree* of the *Roman Senate* into *Sicily*, his loving *Wife Sulpitia* sold all, and followed him thither. *Ipsicrates* followed her *vanquished Husband* and *King Mitbridates* throughout all *extremities*, notwithstanding she was *advantagiously* perswaded to the contrary.

*Theagena* Wife to *Agathocles* shew'd admirable constancy in her *Husbands* greatest *misery*; shewing her self most his own, when he was *relinquisht* and forsaken of his own; closing her *resolution* with this noble *conclusion*, She had

had not only betaken her self to be his *companion* in *prosperity*, but in all *fortunes* which should befall him.

*Conform* your selves to this *mirror*, and it will reform in you many a *dangerous error*. Thus if you *live*, thus if you *love*, *honour* cannot chuse but accompany you *living*; much *comfort* attend you *living*, and a *vertuous memory* embalm you *dying*.

The more particular *duties* of a *Wife* to an *Husband*, are first, to have a greater *esteem* for him than for any other *person*; and withal, to have a settled *apprehension*, that he is wise and *prudent*, that Woman that will entertain mean and low *thoughts* of her *Husband*, vwill be easily induced to *love* another, vvhom she ought not to *affect*. On this good *esteem* depends a great part of the *Wives obedience*, who will be apt to run into *extravagancies*, when she is once possessed of the weakness of her *Husbands understanding*. She is to give *honour*, *respect*, and *reverence* to her *Husband*; so have the *wisest* ever done; and those which do it not betray their *indiscretion*; with  
reve-

*reverence she is to express her obedience in all lawful things; and apply and accomodate her self (as much as in her lies) to his humour and disposition.*

You must be mindful of what you promised your *Husband in Marriage*; and the best *demonstration* thereof will be in your *carriage*; *honour and obey*, and love no *Mans company* better than his.

Be *quiet, pleasant, and peacable* with him, and be not *angry*, when he is so; but endeavour to *pacifie* him with *sweet and winning expressions*; and if casually you should *provoke* him to a *passion*, be not long ere you shew some regret, which may argue how much you are *displeased* with your self for so doing; nay bear his *anger patiently*, though without a *cause*.

Be careful to keep your *house* in good order, and let all things with *decency* be in *readiness* when he comes to his *repast*; let him not *wait* for his *meals*, lest by so staying, his *affairs* be *disorder'd* or *impeded*. And let what ever you *provide* be so *neatly and cleanly drest*,  
that

that his *fare*, though *ordinary*, may engage his *appetite*, and *disingage* his *fancy* from *Taverns*, which many are *compell'd* to make use of by reason of the continual and daily *dissatisfactions* they find at *home*.

Shew respect and kindness to what *Friends* he brings home with him; but more especially to his *Relations*; for by this means he will find your *love* to him by your *respect* to them: and they will be *obliged* to *love* you for your own as well as his *sake*.

Suffer not any to *buz* in your *ears* *detracting stories* of him, and abhor it in your *Servants*; for it is your *duty* to hide his *faults* and *infirmities*, and not *detect* them your self, or suffer them to be *discovered*. Take them for your greatest *enemies* who *perswade* you against your *Husband*; for without question they have some dangerous design in it. *Those whom God hath joyned together let no man put asunder*. Cursed then is that instrument which occasions their *separation*.

Breed up your *Children* in as much  
or

or more *Obedience* to him than your self; and keep them in so much *awe* that they shew no *rudeness* before him, or make any *noise* to his *disturbance*. Make them shew him all awful regard, and keep them *sweet, clean, and decent*, that he may delight himself in them.

Let him see your *love* to him in your care for them; *educating* and bringing them up in the knowledge of *Religion*, with their *Learning*.

Be careful to manage what *Money* he doth trust you with, to his and your own *credit*; abuse not the *freedom* you have of his *purse*, by being too *lavish*; and *pinch* not the *Guts* of your *family* at *home*, that you may *pamper* yours *abroad*; or throw away that *money* in buying *trifles*, which shall evidence your *vanity* as well as *luxury*.

To govern an *House* is an excellent and profitable employment; there is nothing more *beautiful* than an *Household* well and peaceably governed; it is a *profession* that is not difficult; for she that is not capable of any thing else, may be capable of this.

The



The *principal precepts* that belong to the *frugal ordering* and disposing *Houſhold-affairs* may be *compremiſ'd* under theſe *heads*.

First to *buy* and *ſell* all things at the *beſt times* and *ſeaſons*.

Secondly, to take an eſpecial *care* that the *goods* in the *Houſe* be not *ſpoil'd* by *negligence* of *Servants* or other-  
wiſe.

Let me *counſel* you not only to avoid *unnecessary* or *immoderate charges*, but alſo with a little *coſt* make a great *ſhew* ; but above all ſuffer not your *expenſe* to exceed the *receipt* of your *Huſbands income*. There is a *Pro-verbial ſaying*, *That the Maſters eye maketh the Horſe fat* ; I am ſure the *active vigilance* of a good and careful *Wiſe* is the ready way to enrich a bad *Huſband*.

Of

*Of Womens behaviour to their Servants, and what is to be required of them in the House, or what thereunto appertains.*

**I**F by a through *inspection* and *experience*, you find you have a faithful *Servant*, give her to understand you are not *insensible* thereof by your loving carriage, and kind acknowledgment of her *fidelity*, and frequently find out some *occasions* to give her some little *encouragements* to engage her *continuance* therein; do not *dishearten* her in her *duty*, by often finding *fault* where there is little or none *committed*; yet be not *remiss* in reproving where she doth *amiss*.

If you find you have a *bad* or unfaithful *Servant* (as now a days there are too many, more than ever) whom you cannot either by fair *means* or foul *reclaim*: *Vex* not nor fret at what you see is *remediless*, but first making her thorowly sensible of her *errors*, give her fair *warning* to provide for her

her self, and convenient for your own *affairs*; and do not (as a great many much to *blame*) give too ill a *character* of her; which will raise you little *benefit*, although it may lay the *basis* of her utter ruin; but rather be silent if you cannot speak good: which course I should think was *sufficient* to work on the greatest *stupidity* for a future *amendment*. Though a bad *Servant*, detain not the *wages*, nor any part that is justly due, for the *Labourer* is *worthy of his hire*.

Be not too *passionate* with your *Servants*; and look narrowly to them, that they waste or *lavish* nothing, lest thereby you impair your *estate*, and so purchase the repute of a *careless* and *indiscreet Woman*.

If you find that they *affect bravery* too much, and presume to wear what *misbecomes* their present *condition*, rebuke them *mildly* into a *moderation* for their future *advantage*, and the *credit* of the *family* wherein they are.

Let not the business of the *House* take them cleerly off the service of  
God,

God, but let them so relieve one the other in their *duties*, that they may be sometimes *hearers* of a good *Sermon*; and do not forget to make enquiry how they improve by what they hear at *Church* and in your own *House*.

Let every *Servant*, *Men*, and *Women*, have their daily work appointed them, which must be duly *exacted*, and taken account of, either by your self, or some superior *Servant* *constituted* by you for that purpose; and let not your constant and painful care of your *Worldly affairs* exclude your greatest *concern*, the things of *Heaven*; and therefore appoint certain hours, *Morning* and *Evening* for publick *prayers* for the *Family*; and let not any *Servant* be absent, unless some *extraordinary occasion* hinder.

As near as you can, keep one set and certain time, with good *orders* observed for the *Table*, in which be free, yet frugal. Let there be a *competent* allowance for the *Servants*, that they may have no just cause to complain; nor so much *superfluity* as that they may

may entertain a sort of loose *Gossips* in corners, the very bane and spoil of *Servants*.

Invert not the course of *Nature* (as too many do of late) by converting *Day* into *Night*, and *Night* into *Day*; but keep good hours for your repose, that your *Servants* may be the better disposed for the next days labour. Observe due times for washing and smoothing up the *Linnen* quickly, that it may not be thrown up and down, and be mildewed and spoil'd, and so be fit for nothing but the wash again; and forget not to dearn or mend it every week, that it may not run to tatters before it be half worn; and do not suffer any *Servant* to be idle.

If you have a Dairy, see it be kept clean and neat. Let not the Corn in the Granary musty and spoil for want of screening and turning.

Let your *Servant* see that your *Beasts* and *Poultry* be fatted in their due season, and that your *Stable* keep no more *Horses* than your own.

In the *Brew-house*, that the first  
Wor

*VV*ort be not drunk up by *idle people*, and so the smallness of your *Beer* become a disparagement to your *Family*.

In the *Bake-house*, that your *Dough*, which should be for the finest *Bread* at your *Table*, be not half consumed in making of *Cakes*. That there be always *Bread* enough for the *Servants* before hand, for it is a point of ill *Huswifry* to eat hot or very new *Bread*.

In the *Kitchen*, that there be no necessities wanting, nor no waste or spoil made, but that the *Meat* be salted, and spent in due time.

In the *Parlour*, let the *Fire* be made, and the *Cloth* laid in due time, that the *Cook* may have no excuse for the spoiling of his *Meat*.

In the *Chambers*, that every thing be kept cleanly; the *Beds* often turned, the *Furniture* often beaten in the *Sun* and well brushed.

Every *Saturday* take an account of every *Servants* layings out; and once a *Month* an account of all the expenses of the whole *House*.

In

In the *Buttery* and *Cellars*, that the *Butler* be careful of not making every idle fellow drunk that comes to the *House*, and so squander away without credit the *Wine*, *Ale*, and *Beer*.

Now because you will have frequent occasions for *Banquets*, in the entertaining of persons of *Quality*, I think it not unfit for a *Gentlewoman* to learn the art of *Preserving* and *Candying*; of which I shall according to the *Profession* I make thereof, give you an ample account or instruction in some *Chapters* following. *Fragility* will persuade you to learn these excellent *Arts*; for in the constant use of the *product* thereof, you will save much for *Sweet-meats*, you will make much cheaper than you can buy them, and more commendable.

Other things you will meet withal worthy of your *observation*, of which this is no mean one, most requisite and in no wise dishonorable; that is your understanding how to dress *Meat* as well as eat it, that your *Servants* may be guided by you, and not you by them.

I                      *Gentlewomen*



*Gentlewomen*, I will appeal to you as *persons* competent to judge whether the right understanding of these things be not altogether requisite and necessary; and as to your *divertisements*, none carries in it more profit than *Cookery*; now to the intent I may be *instrumental* to the making up a compleat and accomplished *Gentlewoman*, give me leave here to set you down such *A-la-mode* instructions, as may perfectly inform you in every thing that belongs to the commendable Art of *Cookery*.

*Terms for Carving all sort of Meat at Table.*

**B**Efore we shall treat of the Body of *Cookery*, I think it fit by way of *Prologue* or *Introduction*, to acquaint you with those proper terms in *Carving*, which are used abroad and at home, by the curious students in the Art of *Carving*; take them thus as follows.

In cutting up all manner of small  
*Birds,*

Birds, it is proper to say, *Thigh* them; as *Thigh* that *Wood-cock*, *Thigh* that *Pidgeon*; but as to others say, *Mince* that *Plover*, *Wing* that *Quail*, and *Wing* that *Partridge*, *Alley* that *Pheasant*, *Untack* that *Curlen*, *Unjoynt* that *Bittern*, *Disfigure* that *Pencock*, *Display* that *Crane*, *Dismember* that *Hern*, *Unbrace* that *Mallard*, *Frust* that *Chicken*, *Spoil* that *Hen*, *Sawce* that *Capon*, *List* that *Swan*, *Rear* that *Goose*, *Tire* that *Egg*. As to the flesh of *Beasts*, *Unlace* that *Coney*, *Creak* that *Deer*, and *Leach* that *Brawn*.

For *Fish*; *Chine* that *Salmon*, *String* that *Lamprey*, *Splat* that *Pike*, *Sauce* that *Plaice*, and *Sauce* that *Tench*, *Splay* that *Bream*, *Side* that *Haddock*, *Tusk* that *Barbel*, *Culpon* that *Trout*, *Tran-*  
*son* that *Eel*, *Tranch* that *Sturgeon*, *Flame* that *Crab*, *Barbe* that *Lobster*.

*Quaint Directions for the Carving all manner of FOWL.*

**I**F you will *Lift a Swan*, slit her right down in the middle of the *Breast*, and so clean through the *Back*, from the *Neck* to the *Rump*, and so divide her equally in the middle without tearing the *flesh* from either part; having laid it in the *Dish* with the *flat-sides* downwards, let your sawce be *Chal-dron* apart in *Sauccers*.

You must *Rear* or *Break a Goose* *carved*, by taking of the *Legs* very fair, then cut off the *Belly-piece* round close to the lower end of the *Breast*; lace her down with your *knife* clean through the *Breast* on each side, a thumbs breadth from the *Breast-bone*; then take off the *Wings* on each side, with the *flesh* which you first laced, raising it up clear from the *bone*, then cut up the merry-thought, and having cut up another piece of *flesh* which you formerly laced, then turn your *Carcase*, and cut it asunder the *Back-bone* above the *Loyn*.

*Loyn-bones*; then take the rump-end of the *Back-bone*, and lay it at the fore-end of the *merry-thought*, with the skinny side upward; then lay your *Pinions* on each side contrary, set your *Legs* on each side contrary behind them, that the bone-end of the *Legs* may stand up in the middle of the *Dish*, and the *Wing-Pinions* on the outside of them; put under the *Wing-Pinions* on each side the long slices of flesh which you did cut from the *Breast-bone*, and let the ends meet under the *Leg-bones*.

If you would cut up a *Turkey* or *Bastard*, raise up the *Leg* very fair, then open the *Joynt* with the point of your sharp knife, yet take not off the *Leg*; then lace down the *Breast* on both sides, and upon the *Breast-pinion*, but take it not off; then raise up the *Merry-thought*, betwixt the *Breast-bone* and the top of the *Merry-thought*, lace down the flesh on both sides of the *Breast-bone*, and raise up the flesh called the *Brawn*, turn it outwards on both sides, but break it not nor cut it off; then cut off the *Wing-pinion* at the *Joynt* next the

*Body*, and stick on each side the *Pinion* in the place where you turned out the *Brawn*, but cut off the sharp end of the *Pinion*; take the middle piece and that will just fit the place. You may cut up a *Capon* or *Pheasant* the same way; but be sure you cut not off the *Pinions* of your *Capon*, but in the place where you put the *Pinion* of the *Turkey*, place there your divided *Gizzard* on each side half.

In the *dismembring of an Hen*, you must take off both the *Legs*; and lace it down the *Breast*; then raise up the *flesh* and take it clean off, with the *Pinion*; then stick the *Head* in the *Breast*, set the *Pinion* on the contrary side of the *Carcass*, and the *Leg* on the other side, so that the bones ends may meet cross over the *Carcass*, and the other *Wing* cross over upon the top of the *Carcass*.

If you will *Unbrace a Mallard*, raise up the *Pinion* and the *Leg*, but take them not off; raise the *Merry-thought* from the *Breast*, and lace it down slopingly, on each side the *Breast* with your Knife.

Turn

Turn the *Back* downwards; if you unlace a *Coney*, and cut the *Belly-flaps* clean off from the *Kidneys*, then put in the point of your *Knife* between the *Kidneys*; and loosen the flesh from each side the *Bone*; then turn up the back of the *Rabbit*, and cut it cross between the *Wings*, and lace it down close by the *Bone*, on each side; then open the flesh from the *Bone*, against the *Kidney*, and pull the *Leg* open softly with your hand, but pluck it not off; then thrust in your *Knife* betwixt the *Ribs* and the *Kidney*, slit it out, then lay the *Legs* close together.

In the *allaying* of a *Pheasant*, and *winging* a *Partridge*, you must raise their *Wings* and *Legs* as if they were *Hens*.

If you mince your *Partridge*, sauce him with *Vine*, powder of *Ginger* and *Salt*, and so set him on a *Chafin-dish* of *Coals* to keep warm. Use a *Quail* after the same manner.

*Display* a *Crane* thus: unfold his *Legs* and cut off his *Wings* by the *Joints*; then take up his *Wings* and *Legs*, and

sauce them with powder of *Ginger*, *Mustard*, *Vinegar* and *Salt*; *Dismember a Hern* in the same manner, and sauce him accordingly; so likewise unjoynt a *Bittern*, but use no sauce, but *Salt*.

I shall now proceed to give you some Instructions in the Art of *Cookery*; which I shall rank in an *Alphabetical* order compendiously.

#### *Artichocks Fried.*

Boil your *Artichocks*, and sever them from the *bottom*, then slice and quarter them, having so done, dip them in *Butter*, and fry them in *Butter*. For the sauce, take *Verjuice*, *Butter*, and *Sugar*, with the juice of an *Orange*, lay *Marrow* on them, and having garnish them with *Marrow*, serve them up.

#### *Artichocks Stewed.*

*Artichocks* being boil'd, take out the *core* and take off the *leaves*, cut the *Bottoms* into quarters, splitting them in the



the middle, then put them into your flat *Stewing-pan*, with *Manchet-toasts* therein, laying the *Artichocks* on them, with an indifferent quantity of *Marrow*, five or six large *Maces*, half a pound of preserved *Plumbs*, with the *Sirrup*, *Verjuice* and *Sugar*; let them thus stew two hours, if you stew them in a *Dish*, stir them not thence but serve them up in it, laying on some *Barberries* preserv'd, and such like, so sippet and serve it up: Instead of preserved *Plumbs*, you may stew those which are ordinary, and will do near as well, and are much cheaper.

*An Almond-Pudding.*

Take a pound of *Almond-paste*, some grated *Bisket-bread*, *Cream*, *Rose-water*, *Tolks* of *Eggs*, beaten *Cinnamon*, *Ginger*, *Nutmeg*, some boiled *Currans*, *Pistages* and *Musk*, boil it in a *Napkin*, and serve it in a *Dish*, with beaten *Butter* and *Sugar* setap'd thereon.

*An Almond-Pudding in Guts.*

Get a Pound of *Almonds* blanched,

I 5

beat

beat them very small with *Rosewater*, and a litle good new *Milk*, or *Cream*, with two or three blades of *Mace*, and some sliced *Nutmegs*; when it is boiled, take the *Spice* clean from it, then grate a *Penny-loaf*, and serce it through a *Cullender*, put it into the *Cream*, and let it stand till it be pretty cool, then put in the *Almonds*, five or six *Tolks* of *Eggs*, *Salt*, *Sugar*, and good store of *Marrow*, or *Beef-suet*, finely minced, and so fill the *Guts*.

*An Almond-Tart.*

Strain beaten *Almonds* with *Cream*, *Tolks* of *Eggs*, *Sugar*, *Cinamon* and *Ginger*, boil it thick, and fill your *Tart* therewith.

*Almond-Cream.*

Take half a Pound of *Almond-paste*, beaten with *Rosewater*, and strain it with a quart of *Cream*, put it in a *Skillet* with a stick of *Cinamon*, and boil it, stir it continually, and when it is boiled thick, put *Sugar* to it, and serve it up cold.

*Apple.*

*Apple-Cream.*

Take a dozen *Pippens*, or more, pare, slice, or quarter them, put them into a *Skillet*, with some *Claret-wine*, and a race of *Genger* sliced thin, a little *Lemmon-peel* cut small, and some *Sugar*; let all these stew together till they be soft, then take them off the fire and put them into a *Dish*, and when they be cold, take a quart of boil'd *Cream*, with a little *Nutmeg*, and put in of the *Apple* as much as will thicken it; and so serve it up.

*Apricocks green Baked.*

When your *Apricocks* are green, and so tender that you may thrust a pin through the *stone*, scald them, and scrape the outside, oft putting them in water as you peel them, till your *Tart* be ready, then dry them well, and fill your *Tart* with them, and lay on good store of fine *Sugar*, close it up and *Bake* it, ice it, scrape on *Sugar*, and serve it up.

*Barley.*

*Barley-Broth.*

Boil the *Barley* first in two waters, having first pickt it well, then joyn it with a *Knuckle of Veal*, and seeth them together, to the *Broth* add *Raisons*, *sweet herbs*, large *Mace*, and the quantity of a fine *Manchet* sliced together, then season it with salt: her

*BISK.*

There are divers ways to make a *Bisk*, but the best is this: Take a *Leg of Beef* and *Knuckel of Veal*, boil them in two Gallons of fair water, scum them clean, and put to them some *Cloves* and *Mace*, then boil them from two Gallons to three quarts of *Broth*; being boiled, strain it thin, put it into a *Pipkin*; when it is cold take of the fat and bottom, and put it into a clean *Pipkin*, and keep it warm till the *Bisk* be ready; boil the *Fowl* in the liquor of the *Marrow-bones* of half a dozen peeping *Chickens*, and as many peeping *Pidgeons* in a clean *Pipkin*.

Then have *pallets*, *noses* and *lips* boil'd

boil'd tender, blanch'd and cut into pieces as big as a sixpence; also some *Sheeps-tongues* boil'd, blanch'd, larded, fried, and stewed in gravy, with some *Chestnuts* blanched; also some *Cocks-combs* boiled and blanched, with some *Yolks* of hard *Eggs*. Stew all the afore-said in some roast *Mutton*, or *Beef-gravy*, with some *Pistaches*, large *Adace*, a good big *Onion* or two, and *salt*. Then take *Lamb-stones* blanch'd and slic'd, also *Sweet-breeds* of *Veal* and *Sweet-breeds* of *Lamb* slit, some great *Oysters* parboil'd, and some *Cock-stones*. Fry the afore-said Materials in clarifie *Butter*, some fryed *Spinnage*, or *Alexander-leaves*, and keep them warm in an *Oven* with some fried *Sausages* made of minced *Bacon*, *Veal*, *Yolks* of *Eggs*, *Nutmegs*; *sweet Herbs*, *Salt* and *Pistaches*; bake it in an *Oven* in *cauls* of *Veal*; and being baked and cold, slice it round, fry it, and keep it warm in the *Oven*, with the afore-said baked things. Having prepared all these things in readines, take a great eight pound *Dish*, and a six-peny *French loaf*, chip

it and slice it into large slices, and cover all the bottom of the *Dish*, then steep it well with your strong broth, and upon that some *Beef-gravy*; then dish up the *Fowl* on the *Dish*, and round about it the fried *Tongues* with the *Lips*, *Pallats*, *Pistaches*, *Eggs*, *Noses*, *Chestnuts*, and *Cocks-combs*, and run them over the *Fowls* with some of the *gravy*, and large *Mace*. Then again run it over with the fried *Sweet-breads*, *Sausages*, *Lamb-stones*, *Cock-stones*, fried *Spinnage*, and the *Marrow* over all; next the carved *Lemmons* on the *Meat*, and run it over with the beaten *Butter*, *Yolks* of *Eggs* and *gravy* beaten up till it be thick; lastly, garnish the *Dish* with little *Pies*, *Dolphins* of *Puff Paste*, *Chestnuts*, boil'd and fried *Oysters*, and *Yolks* of hard *Eggs*.

*Gentlewomen*, I must crave your pardon, since I know I have tired your patience in the description of a *Dish*, which though it be frequently used in *Noblemens* houses, and with all this cost and trouble put together by some rare whimsical *French Cook*, yet I can-

cannot approve of it, but must call it a *Miscellaneous hodge-podge* of studied *vanity*; and I have here inserted it not for your *imitation*, but *admiration*.

*Beef Hashed.*

In the making of a *Hash* of *Beef*, take some of the *Buttock* and mince it very small with some *Beef-suet*, or *lard*, and some sweet *Herbs*, some beaten *Cloves* and *Mace*, *Pepper*, *Nutmeg*, and a whole *Onion* or two, stew all together in a *Pipkin*, with some blanch-  
ed *Chestnuts*, strong *Broth*, and a little *Claret*; let it stew softly for the space of three hours, that it may be very tender, then blow off the fat, dish it, and serve it on *sippets*; you may garnish it with *Barberries*, *Grapes* or *Gooseberries*.

*Beef A-la-mode.*

Cut some *Buttock-beef* a quarter of an inch thick, and lard it with *Bacon*, having hackt it before a little with the back of your *Knife*, then stew it in a  
*Pipkin*



184. *The Gentlewoman's Companion, or*

*Pipkin* with some *Gravy*, *Claret-wine*, and strong *Broth*, *Cloves*, *Mace*, *Pepper*, *Cinnamon* and *Salt*; being tender stewed, serve it on *French bread* *sippets*.

*Beef Carbonadoed.*

Steep your *Beef* in *Claret Wine*, *Salt*, *Pepper*, and *Nutmeg*, then broil it on the *Embers*, over a temperate and un-smoaky fire, in the mean while boil up the liquor wherein it was steeped, and serve it for *sauce*, with beaten *Butter*.

*Beef baked*, *Red-Deer-fashion*, in *Pies* or *Pasties*; either *Surloin*, *Brisket*, *Buttock* or *Fillet*, larded or not.

Let your *Surloin* be boned, and take off the great sinew that lies on the back, lard the leanest parts of it with great lard, being season'd with *Nutmeg*, *Pepper*, four ounces of each, two ounces of *Ginger*, and a pound of *Salt*, which seasoning you must put into the *Pye*; but first lay a Bed of good sweet

sweet *Butter* , and a *Bay-leaf* or two , half an ounce of whole *Cloves* , lay on your *Beef* , then put on the rest of the seasoning , and a few more *Cloves* , good store of *Butter* , and a *Bay-leaf* or two , close it up and bake it, it will require eight hours *soaking* ; if you will eat it hot , half the *seasoning* will serve, and then let your *Paste* be fine , otherwise course.

To this quantity of *flesh* you must have three Gallons of fine *flower* heaped measure. But the best way to bake red *Deer* is in course paste ; either *Pye* or *Pasty* ; if *Rye-meal* , it will keep long , otherwise you may make it of *Meal* , as it comes from the *Mill* , using only boiling-water, without any other stuff.

*Beef Collar'd.*

In the right making of a *Collar* of *Beef* you must take the *flank* and lay it in *Pump-water* two or three days , shift it twice a day , then take it out , and dry it very well with clean *Clothes* , cut it in three *layers* , and take out the  
*bones*

*bones* and most of the fat; then take three handfulls of *Salt*, and good store of sweet *Herbs* chopped very small, mingle them, and *stew* them betwixt the three *layers*, and lay them one upon another; then take an ounce of *Cloves* and *Mace*, and another of *Nutmegs*, and beat them well, and strew it between the *layers* of *Beef*, rowl it up close together, then lay some *splices* about it, and with pack-thread tye it up very close and hard, put it in a long *Earthen-pot*, which are made on purpose for that use, tying up the top of the pot with *cap-paper*; set it into the *Oven*, let it stand eight hours, draw it, and taking it out of the *pot*, hang it up for use.

*Brawn, how to make a Collar.*

Take a fat *Brawn* of two or three years growth, and bone the sides, cut off the head close to the ears, and cut five *Collars* of a side, bone the hinder leg, or else five will not be deep enough; cut the *Collars* an inch deeper on the belly than on the back, because the

the belly will shrink more in the boiling; make your *Collars* very even before you bind them up; not big at one end and small at the other, but fill them equally, and lay them a soaking in fair *water*, be sure that they be *wat-tered* two days before you bind them up, *shift* and *scrape* them twice a day in that time, then bind them up with *white tape*; having your *Boiler* ready with the *water boiling*, put in your *Collars* of the biggest bulk first, a quarter of an hour before those which are less. *Boil* them an hour with a quick *fire*, keeping the *Boiler* continually filled up with warm clean *liquor*, and *scum* the fat clean off as it riseth. After an hour, let it *boil* still, but more leasurely; being *fine* and *tender boiled*, so that you may thrust a *straw* through it, draw your *fire*, and let your *Brawn* remain till the next morning; between *hot* and *cold* put your *Brawn* into *Moulds* of deep *hoops*, and bind them about with *pack-thread*; when cold take them out and put them into *sauce* made of boiled *Oatmeal* ground or beaten

beaten, and bran boil'd in fair water, which you must strain through a *Cullender* when it is cold, into that thing you intend to lay your *Brawn*; then put salt thereunto, and close up the mouth of the *Vessel* from the *Air*. When you use it, dish it up with a sprig of *Rosemary* on the top, dipt in the white of an *Egg* well beaten to froth, sprinkled with flower, or with a straight sprig of *Bay-tree*.

*Brawn made of a Sucking-Pig, otherwise called Souced Pig.*

Choose not a spotted Pig for handsomeness sake, but one that is white; scald him, and cut off his head, parting him down the back, draw and bone him, the sides being thorowly cleansed from the blood, and soaked in several clean waters, dry the sides thereof, season them with *Nutmeg*, *Ginger* and *Salt*, rowl them up, and put them up in clean Cloths; then take as much water as will cover it in the boiling-pan two inches over and above, and add two quarts of *White-wine* there-

thereunto. When the liquor boils, put in your *Collars* with *Salt*, *Mace*, sliced *Ginger*, *Parsley-roots*, and *Fennel-roots* scraped and picked; being half boil'd, put in a quart of *White-wine* more, being quite boil'd, put in slices of *Lemmon* to it with the whole peel. Having souc'd it two or three days, dish it out on plates with *Vinegar*; or serve it in *Collars* with *Mustard* and *Sugar*.

*A Calves-head roasted.*

Take the *Head*, and cleave it, and remove from thence the *Brains*, purge it well from the *blood*, then steep the *Head* in fair *water* warm five hours, in that time shift it twice or thrice, the last time cleanse the *Head*; then boil the *Brains*, and with it make a *Pudding* with some grated *Bread*, *Beef-suet*, and some *Veal* minced small together, with some *Sage*; let the *Pudding* be seasoned with *Cloves*, *Mace*, *Salt*, *Ginger*, *Sugar*, five yolks of *Eggs* and *Saffron*; fill the *Head* with this *Pudding*, then close it up, and bind it  
fast

fast with *pack-thread* ; spit it , and bind on the *Caul* with some of the *Pudding* round about it ; as it roasts save the *gravy* ; but when you use it for the *sauce* , blow off the *fat* , and add thereunto a little *White-wine* , a *Nutmeg* sliced , the juice of an *Orange* , *Salt* , and *Sugar* , and a piece of sweet *Butter* ; before you take up the *Head* , dredg it with grated *Bread* , beaten *Cinnamon* , minced *Lemmon-peel* with a little *Salt* .

*Calves-foot Pye, or Neats-foot Pye.*

Take two pair of *Calves-feet* , boil them tender and blanch them ; being cold, bone them , and mince them very small, and season them with *Pepper* , *Nutmeg* , *Cinnamon* , a little *Ginger* , and *Salt* , and a pound of *Currans* , a quarter of a pound of *Dates* sliced , a quarter of a pound of fine *Sugar* , with a little *Rose-water* and *Verjuice* , stir all together in a *Dish* or *Tray* , laying a little *Butter* in the bottom of the *Pye* ; then lay on half the meat in the *Pye* ;  
take



take then the *Marrow* of three *Marrow-bones*, and lay that on the meat in the *Pye*, and the other half of the meat on the *Marrow*, and stick some *Dates* on the top of the meat, so close up the *Pye* and bake it; being half baked, liquor it with *Butter*, *White-wine* or *Verjuice*, and ice it with *Butter*, *Rose water* and *Sugar*, then set it in the *Oven* again till it be iced.

*Capons Souced.*

Take a good young fat *Capon*, finely pulled, drawn, and trussed, lay it in soak two or three hours, with a *Knuckle of Veal* well jointed, and after set them a boiling in a deep *Brasspan*, or large *Pipkin*, in a gallon of fair water; when it boils scum it, and put in four or five blades of *Mace*, two or three races of *Ginger* sliced, some *Fennel* and *Parsley roots* scraped and pickt, season all with *Salt*. The *Capon* being tenderly boiled, take it up, and when almost cold put it to your souced *broth* which you must boil with a quart of *White-wine* to a *Jelly*, putting  
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ing this liquor into a convenient *Vessel*, place your *Capon* therein, with two or three sliced *Lemmons*, cover it close and serve it at your pleasure, garnishing your *Dish* with slices of *Lemmon*, *Barberries*, and some of the *Jelly*.

*Calves-Chaldron-Mince-Pyes.*

Let your *Chaldrons* or *Muggets* be boiled tender, and being cold, mince them small, with *Beef-suet*, or interlarded *Bacon*, some yolks of hard *Eggs*, *Veal*, *Mutton*, and *Lamb* cut small, season it with *Cloves*, *Mace*, *Nutmeg*, *Pepper*, a little *Onion*, and minced *Lemmon-peel*, with *Salt*, and *Juice* of an *Orange*; then lay on some slices of interlarded *Bacon* and *Butter*, close it up and bake it; and when you draw it, liquor it with *White-wine* beaten with *Butter*.

*Capon or Chicken in White Broth.*

First boil the *Capon* in water and salt, then take three pints of strong *Broth*, and a quart of *White-wine*, and stew it in

a *Pipkin*, with a quarter of a pound of Dates, half a pound of fine Sugar, four or five blades of large Mace, the Marrow of three Marrow-bones, an handful of white Endive; stew them very leisurely, having so done, strain the yolks of ten Eggs with some of the *Broth*. Before you dish up the *Capon* or *Chickens*, put the Eggs into the *Broth*, and keep it stirring that it may not curdle, and let it be but a little while on the fire; the *Fowls* being dished up, put on the *Broth*, and garnish the *Dish* with Dates, large Mace, Endive, preserved Barberries. You may make a *Lere* of *Almond-paste*, and *Grape-verjuice*.

*Chicken Pye.*

Truss the *Chickens*, then season them lightly with Pepper, Salt and Nutmeg, lay them in the *Pye*, and lay on them some sliced Dates, with the Marrow of two or three Marrow-bones, some large Mace, a quarter of a pound of Eringo-roots, some Grapes or Barberries, with Butter,

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close

close it up and put it into the *Oven*; being half *baked*, liquor it with a *Cawdle* made of a Pint of White-wine or *Verjuice*, the yolks of five or six *Eggs*, with *Sugar* and *Butter*, shake liquor well in it, which you may colour green with the juice of *Spinnage*: It is proper to ice these *Pyes* or scrape *Sugar* on them.

#### *Clouted Cream.*

Take a gallon of new *Milk* from the *Cow*, two quarts of *Cream*, and twelve spoonfuls of *Rosewater*, put these together in a large *Milk-pan*, and set it upon a fire of *Charcoal* well kindled (be sure the fire be not too hot) and let it stand a day and a night, then take it off and dish it with a slice or scummer, let no *Milk* be in it, lay it in a *Cream-dish*, with *Sugar* scraped thereon, and so serve it up.

#### *Cabbedg-Cream.*

Set over the fire six quarts of new *Milk*, and when it boils, pour it out into half a score of *Earthen-pans* or bowl,

*bowl*s, as fast as you can without frothing, set them apart, and when they are a little cold, gather the *Cream* that is on the top with your hand, rumpling it together, and lay it on a flat dish; when you have laid three or four layers one on the other, wet a feather in *Rose-water and Musk*, and stroke over it, then searse a little grated *Nutmeg*, and fine *Sugar*, then lay three or four layers more on, as before, thus doing till you have all the *Cream* in the bowl, and then put all the *Milk* together and boil it again; and when it boils, do with it as you did before; it will yield thus four or five times seething, with which you must do as before, that it may lie round and high like a *Cabbage*. You will do well to let one of the first Bowls to stand till last, that the *Cream* may bethick and crumpled, and that use for the uppermost lay, and so scrape *Sugar* in it. This must be made overnight for Dinner, and in the morning for Supper.

*Carp Stewed.*

Dress the *Carp* and take out the *Milt*, put it in a Dish with the *Carp*, take out the *Gall*, and then save the blood, and scorch with your knife the back of the *Carp*. If the *Carp* be large, take a quart of *Claret*, or *White wine*, four or five blades of large *Mace*, ten *Clowes*, two large races of *Ginger* sliced, two sliced *Nutmegs*, with the tops of *Time*, *Marjoram*, *Savory*, and *Parsly* chopped very small, four great *Onions* whole, three or four *Bay-leaves*, and some *Salt*; Stew them all together with the *Wine*, when the *Liquor* boils, put in the *Carp* with a quarter of a pound of *sweet-butter*; being stew'd enough, take a large Dish, and laying the *Carp* therein, pour the *Sawce* thereon with the *Spices*; lay on sliced *Lemon*, with some of the *peel* cut small, and run it over with beaten *Butter*; Garnish the Dish with *Manchet* grated and searced, and carved sippets laid round the Dish. You may for variety, the *Carp* being scaled, garnish the body with stewed *Oysters*,

sters, some fried in *white Butter*, some in *green*, made by the juice of *Spinage*.

*Carp Marinated.*

Take a *Carp*, scale it, and scrape off the *skin*, wipe it clean with a dry Cloth, and split it down the back, flowre it, and fry it in *sweet Saller-oil*, or clarified *Butter*; being fried crisp, lay it in a deep Dish, or Earthen-pan, then take some *white Claret-wine*, *White-Wine-Vinegar*, and put it into a broad-mouth'd *Pipkin*, with *Rosemary*, *Thyme*, *sweet Marjoram*, *Parsly*, *Winter-Savory*, *Bay-leaves*, *Sorrel* and *Sage*, a like quantity of each, with some large *Mace*, sliced *Ginger*, gross *Pepper*, sliced *Nutmeg*, whole *Cloves* and *Salt*, with as much *Wine* and *Vinegar* as will cover the *Fish*; boil all these together a little while, and then pour it on the *Fish* hot, and cover it close to detain the spirits from evaporating for an hours space, and then lay on your *Lemmon* with *Orange-peel*. Thus you may marinate *Soles*, *Plaice*,



or any other, whether *Sea* or *fresh-water Fish*; if you barrel or pack it up close, it will be as good, and keep as long as *Sturgeon*.

*Carp roasted.*

Take a live *Carp*, draw and wash it, taking away the *Gall*, *Milt*, or *Spawn*; then make a *Pudding* with some grated *Manchester*, some *Almond-paste*, *Cream*, *Currans*, grated *Nutmeg*, raw *Yolks* of *Eggs*, *Sugar*, *Carraway-seed* candied, some *Salt* and *Lemmon*; make a stiff *Pudding* and put it through the *Gills* into the belly of the *Carp*; then spit it, and when it is roasted, make *Sauce* with the *Gravey* that falls from it, with juice of *Orange*, *Sugar*, and *Cinnamon*; beat up the *Sauce* thick with the *Butter*, and dish it up.

*Deer, Red and Fallow, roasted.*

Take a side or half *Haunch*, and parboil it, then farce or stuff it with all manner of sweet *Herbs* minced with *Beef-suet*; lay the *Caulover*, and so roast it; when ready, dish it up with a *Gallendine-sauce*, made with strained *Bread*,

*Bread, Vinegar, Claret-wine, Cinnamon, Ginger and Sugar, boil up these with a few whole Cloves, and a sprig of Rosemary.*

*Deer Bak'd.*

Take a side of *Venisin*, bone and lard it with great lards as big as your little finger, and season it with two ounces of *Pepper*, two ounces of *Nutmeg*, and four ounces of *Salt*, then make your *Pye*, and lay some *Butter* in the bottom thereof, then lay in your *flesh* the inside downward, coat it thick with seasoning, adding a few *Cloves* and good store of *Butter*, so close it up and bake it, first basting it with *Eggs*.

*Egg-Mince-Pye.*

Boil your *Eggs* hard, then mince and mix them with *Cinnamon*, *Currans*, *Carraway-seed*, *Sugar* and *Dates*, minced *Lemon-peel*, *Verjuice*, *Rosewater*, *Butter* and *Salt*, with these fill your *Pyes*; when baked, liquor them with *Butter*, *Whitewine*, *Sugar*, and ice them *Florentines on Paste, or without Paste.*

Take a Leg of *Mutton* or *Veal*, shave

it into thin slices, and mingle it with some sweet Herbs, as sweet *Marjoram*, *Thyme*, *Savory*, *Parsly*, and *Rosemary*; being minced very small, a Clove of *Garlick*, some beaten *Nutmeg*, *Pepper*, a minced *Onion*, some grated *Manchet*, and three or four Yolks of raw *Eggs*, mix all together with a little *Salt*, some thin slices of interlarded *Bacon*, lay the Meat round the Dish, on a sheet of *Paste*, or in the Dish without *Paste*; being baked, stick *Bay-leaves* round the Dish.

*Flowers of all sorts Pickled.*

Put them into a *Gally-pot*, or *Glass*, with as much *Sugar* as they weigh, fill them up with *Wine-Vinegar*. To a pint of *Vinegar* a pound of *Sugar*, and a pound of *Flowers*; so keep them for *Sallets* and boil'd Meats.

*Grapes and Gonsberries Pickled.*

Pick them and put them in *Verjuice*, and so barrele them up.

*Goose Boiled.*

Take them being powder'd, and fill their bellies with *Oatmeal*, being first steeped

steeped in warm *Milk*, then mingle it with some *Beef-suet*, minced *Onions* and *Apples*, season'd with *Cloves*, *Mace*, some sweet *Herbs* minced, and *Pepper*, fasten the neck and vent, boil them, and serve them with *Brewis*, and *Coliflowers* or *Cabbage*, running it over with beaten *Butter*; thus you may dress any sort of *Sea-soul*.

*Hashes several ways.*

First, of raw *Beef*, mince it very small with *Beef-suet* or *Lard*, some sweet *Herbs*, *Pepper*, *Salt*, some *Cloves* and *Mace*, *Chestnut* or *Almonds* blanch'd, put in whole, some *Nutmeg*, and a whole *Onion* or two, and stew it in a *Pipkin* with some strong *Broth* two hours, put a little *Claret* to it, and serve it on *Sippets*, blowing off the fat, and garnish it with *Lemon* or *Barberries*.

*Other ways.*

Cut your *Beef*, fat and lean, into *Gobbets*, as big as a *Pullet's Egg*, and put them into a *Pot* or *Pipkin*, with some *Carrots* cut into pieces as big as a *Walnut*, some whole *Onions*, some *Parships*, large

*Mace*, a faggot of sweet *Herbs*, *Salt*, *Pepper*, *Cloves*, with as much *Water* and *Wine* as will cover them, let them thus stew three hours.

*Hashes of Neats-feet*, or any feet, as *Calves*, *Sheep*, *Deer*, *Hogs*, *Pigs*, or *Lambs*.

Boil them very tender, and being cold, mince them very small, then put *Currans* to them, beaten *Cinnamon*, hard *Eggs* minc'd, *Capers*, sweet *Herbs* minced small, *Cloves*, *Mace*, *Sugar*, *White-wine*, *Butter*, sliced *Lemmon* or *Orange*, sliced *Almonds*, grated *Bread*, *Saffron*, *Grapes* or *Barberries*, so serve them on fine carved *Sippets*.

#### *Hashing of any Feet.*

Mince them small, and stew them with *White-wine*, *Butter*, *Currans*, *Raisins*, *Marrow*, *Sugar*, *Prunes*, *Dates*, *Cinnamon*, *Mace*, *Ginger*, *Pepper*, and serve them on toasts of fried *Maneber*.

*Hares roasted without and with the Skin.*

Take an *Hare* and flay him, then lard him with small lard, stick him with

with *Cloves*, and make a *Pudding* in his Belly, with grated *Bread*, grated *Nutmeg*, *Cinamon* beaten, *Salt*, *Currans*, *Eggs*, *Cream* and *Sugar*; having made it stiff, fill the belly of the *Hare*, and so roast it. If you will have your *Pudding* green, colour it with *Spinage*; if yellow, with *Saffron*. Let the Sauce be made of beaten *Cinamon*, *Nutmeg*, *Ginger*, *Pepper*, *Prunes*, *Currans*, a little grated *Bread*, *Sugar* and *Cloves*, all boiled up as thick as *Water-gruel*.

If you roast an *Hare* with the Skin on, draw out the *Bowels*, and make a farcing or stuffing of all manner of sweet *Herbs* minced very small, then roul them in some *Butter*; and make a ball thereof, put it into the belly, and prick it up close, and baste it with *Butter*; and being almost roasted, flay off the *Skin*, and stick on some *Cloves* on the Body, bread it with fine grated *Manchet*, *Flower* and *Cinamon*; broil it up, and dish it on Sauce, made of grated *Bread*, *Claret-wine*, *Wine-vinegar*, *Cinamon*, *Ginger*, and *Sugar*, being boiled up to an Indifferency. 110

*Ipocras.*

To make good *Ipocras*, you must take a gallon of *Wine*, three ounces of *Cinnamon*, two ounces of sliced *Ginger*, an ounce of *Nutmegs*, a quarter of an ounce of *Cloves*, twenty corne of *Pepper*, an handful of *Rosemary-Flowers*, three pounds of *Sugar*, and two quarts of *Cream*.

*Jellies of several colours for all sorts of Soust Meats, and to be eaten alone.*

Take four pair of *Calves-feet*, a *Knuckle of Veal*, a good fleshy *Capon*, take out the bones and fat, and cast them into fair water, shift them three or four times in a day and night, then boil them in three gallons of fair water till six quarts be wasted, then strain it into an earthen pan, let it cool, then take off the fat a top, and pare the bottom; then dissolve it again in broth, and divide it into four equal parts, every part in a particular *Kessel*; put a little *Saffron* into one of them, into another *Cutcheneel*, into a third *Turnsole*, let the last alone to its own natural  
White.



Whiteness; let each Vessel have a quart of *White-wine*, and the juice of two *Lemons*. To the white *Jelly* add one race of *Ginger* pared and sliced, and three blades of large *Mace*. To the red *Jelly* two *Nutmegs*, and the like quantity of *Cinnamon* and *Ginger*. To the yellow or *Amber-colour* the same spices, and the like quantity; and to the *Turnsole* the same with a few *Cloves*. Then take eighteen whites of *Eggs*, and beat them with six pound of double refined *Sugar*, beaten small and stirred together in a *Tray*, or great *Bason*; with a rowling pin, divide it equally into four parts, and distribute one to each Vessel, being well mixed with *Wine*, and a little *Musk*, or *Ambergreece*, stir it about with your *Jelly*. Then set on your *Jelly* again on a fine *Charcoal fire*, and let it stew near an hour, then make it boil up a little, so take it off; being somewhat cold, strain it, and so let it stand for your use, casting it into what mould you please.

*Land*

*Land or Sea fowl, how to boil them.*

Half roast the *Fowls*, sticking on them some *Cloves* as they roast, save the *Gravy*, and when they are half roasted, put them into a *Pipkin* with the *Gravy*, some *Claret-wine*, as much strong broth as will cover them, *Mace*, *Cloves*, *Pepper*, *Ginger*, some fried *Onions* and *Salt*; stew all well together and serve them on carved sippets.

*Land-Fowl, the smaller sort, how to boil, as Plovers, Quails, Blackbirds, Rails, Thrushes, Snites, Wheat-ears, Larks, and Sparrows.*

Take them and truss them, or cut off the Heads and Legs, and boil them, scum your *Pipkin*, and put therein large *Mace*, *White-wine*, *Currans*, well pickt and washt, *Dates*, *Marrow*, *Pepper*, and *Salt*; being well stewed, dish them on carved Sippets; thicken the broth with strained *Almonds*, *Rosewater*, and *Sugar*; garnish them with *Lemmons*, *Barberries* and grated bread.

*Mar-*

*Marrow-Pudding in a Dish baked, garnished with Puff-paste.*

Take the *Marrow* of four *Marrow-bones*, two *French breads*, half a pound of *Raisins of the Sun* ready boiled and cold, *Cinnamon* a quarter of an ounce beaten, two grated *Nutmegs*, a quarter of a pound of *Sugar*, the like of *Dates*, *Sack* half a pint, *Rosewater* a quarter of a pint, ten *Eggs*, two grains of *Ambegreece*. Now take a deep large dish, and lay a lay of sliced *French-bread* therein, and strew it with *Cinnamon*, *Nutmeg*, and *Sugar*, mingled together, also sprinkle the slices of bread with *Sack* and *Rosewater*, and then some *Raisins of the Sun*, sliced *Dates*, and good big pieces of *Marrow*, and thus make two or three lays of the afore said ingredients, with most *Marrow* on the top; then take two quarts of *Cream*, and strain it with half a quarter of fine *Sugar*, with about a spoonful of *Salt*, and twelve *Eggs*, six of the whites being taking away, then set the Dish into the *Oven*, temperate, and not too hot, and

and bake it very white, then strew some *Sugar* on, and so serve it.

*Mutton Hashed the French way.*

Take a Shoulder of Mutton, and roast it three quarters, and save the Gravy; Slice the one half and mince the other, and put it into a Pipkin, with the Shoulder-blade; put to it some strong broth of Mutton or Beef-gravy, large Mice, some Pepper, Salt, a big Onion or two, a faggot of sweet Herbs, and a pint of White-wine; stew them all together close covered; then take away the fat, and put some Oyster-liquor thereunto; add also three pints of great Oysters parboiled in their own liquor; these Materials being well stewed down, dish up your meat, pouring your liquor thereon, and uppermost lay your stewed Oysters, sliced Lemmon and fine carved lippets.

*Marinated Mullet, Bace, Gurnet, or  
Rochet.*

Take a Gallon of *White-wine-Vinegar*, a quart of fair water, a good handful of *Bay-leaves*, as much *Rose-mary*.

*mary*, and a quarter of a pound of beaten Pepper; put these together, and let them boil softly; season it with Salt, then fry your *Fish* in the best *Saller-oyl*; this done, put the *Fish* in an earthen Vessel or Barrel: lay the *Bay-leaves* and *Rosemary* between every layer of the *Fish*, and pour the broth upon it; when it is cold, close up the Vessel.

#### *Mullets Fried.*

Scale, draw and scotch them, after washing wipe them dry, and flowre them, fry them in *Clarified Butter*; being fried, put to them some *Claret-wine*, sliced *Ginger*, grated *Nutmeg*, an *Anchove*, Salt, and sweet *Butter* beaten up thick, but first rub the dish with a Clove of *Garlick*: Chuse the least *Mullets* to fry.

#### *Mullets or Bace baked.*

Scale, garbedge, wash and dry the Bace or Mullet very well, lard it with Salt-Eel, season it and make a Pudding for it of grated Bread, sweet Herbs, and fresh Eel minced, put also the Yolks of hard Eggs, *Anchove* washt and minced

ced very small, some Nutmeg and Salt, fill the belly herewith, or cut it into quarters, and season them with Nutmeg, Ginger and Pepper, lay them in your Pye, and make Balls, and lay them on the Pieces of Mullet, then put on some Capers, Prawns or Cockles, Yolks of Eggs minced, Butter, large Mace, and Barberries, close i up; being baked, cut it up and fill it with beaten Butter, and garnish it with sliced Lemmon. This is a very good way for Tench or Bream.

### *Mushrooms Fried*

Blanch them and wash them clean; if they be large, quarter them, and boil them with Salt, Vinegar, and Water, sweet Herbs, large Mace, Cloves, Bay-leaves, and two or three Cloves of Garlick, then take them up, dry them, dip them in butter, and fry them in Clarified butter, till they be brown; make your sauce for them of Claret-wine, the juice of two or three Oranges, Salt, Butter, the juice of Horseradish-roots beaten and strain'd, sliced  
Nutmeg.

*Nutmeg* and *Pepper*, put these into a Frying-pan, with the *Tolks* of two or three *Eggs*, with some *Mutton-gravy*, beat or shake them well together in the pan, that they curddle not, then rub a dish with *Garlick*, and lay the *Mushrooms* therein, garnisht with *Oranges* and *Lemons*.

*Mushrooms stewed.*

Take them fresh gathered, and cut off the end of the stalk; and as you peel them, put them in a dish with *White-wine*; after they have lain half an hour, drain them from the *Wine*, and put them between two Dishes, and set them on a soft fire without any liquor, and when they have stewed a while, pour away the liquor that proceeded from them, then put to your *Mushrooms* a sprig of *Time*, a whole *Onion*, four or five corns of whole *Pepper*, two or three *Cloves*, a piece of an *Orange*, a little *Salt*, and some sweet *Butter*, with some pure *gravy* of *Mutton*; cover them and set them on a gentle fire, so let them stew softly till they are enough



nough and very tender ; when you dish them, blow off the fat from them, and take out the *Time*, the *Spice*, and *Orange*, then wring in the juice of a *Lemmon*, and strew some *Nutmeg* thereon.

*Neats-Tongues boiled.*

Salt a *Tongue* twelve hours, or boil it in water and salt till it be tender, blanch it, serve it on carved *Sippets* and *Brewis*, with boiled *Turnips* and *Onions*, run it over with beaten *Butter*, and garnish it with *Barberries* or *Grapes*.

*Neats-Tongues Stewed.*

Take a *Tongue* and put it a stewing between two Dishes, being raw and fresh, put some strong broth and *White-wine* to it, with some whole *Clowes*, *Mace*, and whole *Pepper*, some *Capers*, *Salt*, with *Roots*, as *Carrots* or *Turnips*, and stew them altogether leisurely the space of two hours or more, then blanch it, and put some *Marrow* to it, give it a walm or two, then serve it on *Sippets* finely carved, and strew on some minced *Lemmon*, *Barberries* or *Grapes*, and

run

run it over with beaten Butter : garnish your Dish with *Adanchets* finely searced

*Neats-Tongues, an excellent way how to dry them.*

Take Salt beaten very fine, and salt-Peter, of each a like quantity, rub your *Tongues* well with the Salts, and cover them all over with it; and as it wastes, supply them with more, then rowl them in Bran, and dry them before a soft fire; before you boil them, lay them in *Pump-water* one night, and boil them in *Pump-water*.

*Neats-Tongues roasted.*

Take a *Neats-Tongue* tenderly boiled, blanched, and cold, cut a hole in the butt-end, and mince the meat that you take out, then put some sweet *Herbs* finely minced to it, with a minced *Pippin* or two, the Yolks of Eggs sliced, some minced *Beef-suet*, beaten *Ginger* and Salt, fill the *Tongue* and stop the end with a Caul of *Veal*, lard it and roast it, make your Sawce with Butter, *Nutmeg*, Gravy and Juice of *Oranges*: Garnish the Dish with sliced *Lemon* and *Barberries*.

*Neats*

*Neats-Tongue-Minc'd Pye.*

Take a fresh *Neats-Tongue*, boil, blanch, and mince it, then mince four pound of *Beef-suet* by it self, mingle them together, and season them with an ounce of *Cloves* and *Mace* beaten, some Salt, half an *Orange* preserved, and a little *Lemmon-peel*, shred with a quarter of a pound of *Sugar*, four pound of *Currans*, a little *Verjuice* and *Resewater*, and a quarter of a pint of *Sack*, stir all together, and fill your *Pyes*.

*A Norfolk-Fool.*

Take a quart of thick sweet *Cream*, and set it a boiling in a clear scoured *Skillet*, with some large *Mace*, and whole *Cinnamon*; having boiled a little while, take the *Yolks* of five or six *Eggs* beaten well, and put to it; being off the fire, take out the *Cinnamon* and *Mace*; the *Cream* being pretty thick, slice a fine *Manchet* into thin slices, as many as will cover the bottom of the Dish; and then pour on the *Cream*; trim the Dish with carved *Sippets*, and stick it with sliced *Dates*, and scrape *Sugar* all over it.

*Oyster,*

*Oysters Stewed.*

Take a pottle of large *Oysters*, parboil them in their own liquor, then wash them from the dregs in warm water, and put them in a *Pipkin*, with a good big *Onion* or two, and five or six blades of large *Mace*, a little whole *Pepper*, a sliced *Nutmeg*, a quarter of a pint of *White-wine*, as much *Wine-vinegar*, a quarter of a pound of *sweet-Butter*, with a little *Salt*, stew them together on a soft fire the space of half an hour, then dish them on *Sippets* of *French-bread*, sliced *Lemmon* on that, and *Barberries*, then run them over with beatten *Butter*; and garnish the Dish with grated *Manchet* scarced.

*Oysters Fried.*

Strain the liquor from them, and parboil them in a *Kettle*, then dry and roul them in *Flower*, or make a batter with *Eggs*, *Flower*, a little *Cream* and *Salt*, dip them therein, and fry them in *Butter*. For the Sawce, boil the juice of three or four *Oranges*, some of their own liquor, a sliced *Nutmeg* and *Claret*;

*Claret*; being boiled a little, put in a slice of *Butter*, beating it up thick; having warm'd the Dish, rub it with some *Garlick*, and lay thereon the *Oysters*; garnishing the Dish with slices of *Orange*.

*Oyster Pyes.*

Parboil your *Oysters* in their own liquor, then take them out and wash them in warm water, dry them, and season them with *Pepper*, *Nutmeg*, *Yolks* of hard *Eggs* and *Salt*; the *Pye* being made, put a few *Currans* in the bottom, and lay on the *Oysters* with some sliced *Dates* in halves, some large *Mace*, sliced *Lemmon*, *Barberries* and *Butter*, close it up, and bake it, then liquor it with *White-wine*, *Sugar*, and *Butter*.

*Otherways.*

Take a pottle of *Oysters*, being par-boiled in their own liquor, beard and dry them, then season them with large *Mace*, whole *Pepper*, a little beaten *Ginger*, *Salt*, *Butter*, and *Marrow*, then close and bake it; then make a *Lear* with *White-wine*, *Oyster-liquor*, and

and one *Onion*; boil these with a pound of *Butter*, minced *Lemmon*, and a faggot of sweet Herbs, and liquor the *Pye* there with.

*Oysters Pickled.*

Take eight quarts of *Oysters*, and parboil them in their own liquor, then take them out and cleanse them in warm water, then wipe them dry; then take the liquor they were parboiled in, and clear it from the grounds into a large *Pipkin*, or *Skillet*; put to it a pottle of good *White-wine*, a quart of good *White Wine-Vinegar*, some large *Mace*, whole *Pepper*, and a good quantity of *Salt*; set it over the fire and boil it leisurely, scum it clean, and being well boiled, put the liquor into Barrels, that will hold a quart or more, and when it is cold, put in your *Oysters*, and close up the head.

*Ox-cheecks baked in a Pye.*

Being first cleansed from the slime, filth and blood, cut them in pieces, take out the bones, and season them with *Pepper*, *Salt*, and *Nutmeg*, then

L

put

put them in a *Pye* with a few whole *Cloves*, a little seasoning, slices of *Butter* and *Bacon* over all; bake them very tender, and liquor them with *Butter* and *Claret-wine*.

*A Calves-head Pye.*

Take a *Calves-head*, soak it well, and take out the brains, boil the head, and take out the bones; being cold, stuff it with sweet Herbs and hard *Eggs* chopped small, minced *Bacon*, and a raw *Egg* or two, *Nutmeg*, *Pepper*, and *Salt*; and lay in the bottom of the *Pye* minced *Veal* raw, and *Bacon*; then lay the *Cheeks* on it in the *Pye*, and sliced *Bacon* on that, then *Spices*, *Butter* and *Grapes*, or a *Lemmon*, then close it up, bake it, and liquor it with *Butter* only.

*Puff-paste, the best way how to make it.*

Take a pottle of *Flower*, mix it with cold water, half a pound of *Butter*, and the whites of five *Eggs*, work these together very well and stiff, then roul it out very thin, and put *Flower* under it and over it, then take near a pound



pound of Butter, and lay it in bits all over it, then double it in five or six doubles; this being done, roul it out the second time, and serve it as at the first, then roul it out and cut it into what form you please, and for what use, you need not fear the curle, for it will divide as often as you have doubled, ten or twelve times is enough for any use.

*Panado's.*

Boil fair water in a Skillet, put to it grated Bread or Cakes, good store of Currans, Mace, and whole Cinnamon; being almost boild, and indifferent thick, put in some Sack, or White-wine, Sugar, and some strained Yolks of Eggs. Otherways, with sliced Bread, Water, Currans; and Mace, and being well boiled, put to it some Sugar, White-wine, and Butter.

*Posset of Sack, Claret, or White-wine, the best manner.*

Take twenty Yolks of Eggs, with a little Cream, strain them and set them by; then have a clean skoured Skillet,

and put into it a pottle of sweet Cream, and a good quantity of whole Cinnamon; set it a boiling on a soft Charcoal fire, and stir it continually; the Cream having a good taste of the Cinnamon, put in the strained Eggs and Cream into your Skillet, stir them together, and give them a walm, then have in readiness some Sack or other Wine in a deep Basen, or Posset-cup, good store of fine Sugar, and some sliced Nutmeg; the Sack and Sugar being warm, take out the Cinnamon, and pour your Eggs and Cream very high into the Basen, that it may spatter in it; then strew on Loaf-sugar.

*Pumpion Pye.*

Take a pound of Pumpion, and slice it; an handful of Time, a little Rosemary, sweet Marjoram stripped off the stalks, chop them small; then take Cinnamon, Nutmeg, Pepper, and a few Cloves, all beaten; also ten Eggs; and beat them all together, with as much Sugar as you shall think Sufficient; then fry them like a Froise; and being  
fried,

fried, let them stand till they are cold : then fill your Pye after this manner : Take Apples sliced thin round ways, and lay a layer of the Froise ; and another of the Apples , with Currans betwixt the layers ; be sure you put in good store of sweet Butter before you close it. When the Pye is baked, take six Yolks of Eggs, some White-wine or Verjuice, and make a Caudle thereof, but not too thick ; cut up the lid and put it in , and stir them well together whilst the Eggs and Pumpions are not perceived, and so serve it up.

*Pig roasted with the Hair on.*

Take a *Pig* and draw out the *Entrails*, *Liver* and *Lights*, draw him very clean at vent, and wipe him, cut off his *Legs* and truss him, and prick up the *Belly* close, *Spit* it, and lay it to the fire ; have a care of scorching it ; when it is a quarter roasted , the skin will rise up in blisters from the flesh, then with your hands or knife, pull off the skin and hair ; being cleanly flay'd, cut slashes down to the bones, baste it with *But-*

ter, or Cream, then bread it with grated *White-bred, Currans, Sugar and Salt*, altogether, and thus baste it and dredg it till the Body be covered an inch thick, then the *Pig* being thoroughly roasted, draw it and serve it up whole, with Sauce made of *Wine-Vinegar*, whole *Cloues*, whole *Cinnamon*, and *Sugar* boiled to a Syrrup.

*Pidgeon boiled.*

Being trussed, put them into a *Pipkin* or *Skillet*, with some strong broth, or fair water, boil and scum them, then put in some *Mace*, a faggot of sweet *Herbs*, white *Endive*, *Marygold-flowers* and *Salt*, and being finely boiled, serve them on sippets; and garnish the Dish with *Mace* and white *Endive-flowers*.

*Pike boiled.*

Take your *Pike* and wash it clean, then truss it whole, round, with the tail in his mouth, and his back scotched, or cut in three pieces, and divide the middle piece into two; then boil it in *Water*, *Salt* and *Vinegar*, put it  
not

not in till the liquor boil , and then make it boil apace, and that will crisp your *Pike*; but afterwards softly. For the Sauce, put into a *Pipkin* a pint of *White-wine*, sliced *Ginger*, *Mace*, *Dates* quartered, a pint of large *Oysters* with their liquor, a little *Vinegar* and *Salt*, boil them a quarter of an hour, then mince a few sweet *Herbs* and *Parsley*, stew them till half the liquor be consumed; the *Pike* being boiled, dish it, and garnish the Dish with grated *White-bread* or *Ginger* fine beaten, then beat up the Sauce with half a pound of *Butter*, minced *Lemon* or *Orange*, and pour it on the *Pike* with sippets.

*Pike stewed.*

Take a *Pike*, flat it, and lay it in a Dish; when the blood is clean washed out, put to it as much *White-wine* as will cover it, and set it a stewing; when it boils, put in the *Fish*, and scum it, and put to it some large *Mace*, whole *Cinnamon* and some *Salt*; when thorowly stewed, dish it on sippets finely carved.

*Pike Souc'd.*

Draw and wash it clean from the blood and slime, then boil it in fair *Water* and *Salt*; when the liquor boils, put it to it, and boil it leasurely and simmering, season it savorly of the *Salt*, boil it not too much, nor in more water than will just cover it. If you intend to keep it long, put as much *White-wine* as *Water*, of both as much as will cover the *Fish*, some *Wine-Vinegar*, sliced *Ginger*, large *Mace*, *Cloves* and some *Salt*; when it boils put in the *Fish*, *Spices*, and some *Lemmon-peel*, boil it quick, and not too much; then take it up in a *Tray*, and boil down the liquor to a *Jelly*; lay some sliced *Lemmon* on it, pour on the liquor, and cover it up close; when you serve it in *Jelly*, melt some of the *Jelly*, and run it over therewith; garnish your Dish with *Barberries* and sliced *Lemmon*.

*Pike Roasted.*

Take a *Pike*, scour off the slime, and take out the *Entrails*, lard the back with pickled *Herring*, (you must have a  
sharp

sharp Bodkin to make the holes to lard it) then take some large *Oysters* and *Claret-wine*; season the *Oysters* with *Pepper* and *Nutmeg*, stuff the Belly with the *Oysters*, and intermix the stuffing with *Rosemary*, *Time*, *Winter-savory*, *sweet Marjoram*, a little *Onion* and *Garlick*, sow these in the belly of the *Pike*; then take two sticks about the breadth of a lath, and with a packthread tie the *Pike* to the *Spit*, tie also along the side of the *Pike* which is not defended with the *Spit*, *Rosemary* and *Bays*; baste the *Pike* with *Butter* and *Claret-wine*; when it is roasted, rip up the *Belly*, and take out the *Herbs* quite away, boil up the *Gravy* with *Butter*, and dish it up.

*Quaking Pudding:*

Slice the Crum of a *Penny-Manchet*, and infuse it three or four hours in a pint of scalding hot *Cream*, covering it close, then break the bread with a spoon very small, and put to it eight *Eggs* (but four whites) and beat them together very well, then season it with

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*Sugar,*



*Sugar*, *Rosewater* and grated *Nutmeg*; if you think it too stiff, qualifie that fault with cold *Cream*, and beat them well together, then wet the Bag or Napkin, and flower it, put in the *Pudding*, and tye it hard; boil it half an hour, then dish it, and put *Butter* to it, *Rosewater* and *Sugar*, and so serve it to the Table.

### *Quince Pye.*

Make choice of fair *Quinces* to make your *Pye* withal, pare them very thin, and core them, and lay them within your paste; add thereunto two races of *Ginger* sliced, as much *Cinnamon* broken into bits, and eight or ten whole *Cloves*, lay these with the *Quinces* close packed, with as much refined *Sugar* as the *Quinces* weigh, close it up; and having soaked four or five hours in the *Oven*, take it out and ice it.

You may otherway's make a *Quince-Pye* thus: Take a gallon of *Flower*, a pound and half of *Butter*, six *Eggs*, thirty *Quinces*, three pound of *Sugar*, half an ounce of *Cinnamon*, the like quantity

quantity of *Ginger* and *Clowes*, and some *Rosewater*, then make it into a *Pye* or *Tart*; when it is baked, strew on some double refined *Sugar*.

*An excellent restorative for a weak Back.*

Take *Clary*, *Dates*, the pith of an *Ox*, and chop them together, put some *Cream* to them, *Eggs*, grated *Bread*, and a litle white *Saunders*, temper them all well together, fry them, and let it be the first thing you eat in a morning. You may also take the leaves of *Clary* and *Nepe*, and fry them for *Breakfast*.

*A most incomparable Broth for a sick Person.*

Procure a good fleshy *Capon*, and take the flesh from the *Bones*, or chop it in pieces very small, and not wash it, then put it in a *Rose Still*, with sliced *Lemmon peel*, *Wood-sorrel*, with other restorative *Herbs*, being distilled, give the sick person to drink.

*Rice Tart.*

Boil your *Rice* in *Milk* or *Cream*;  
being

being tenderly boiled, pour it into a Dish, and season it with *Nutmeg*, *Ginger* and *Cinnamon*, *Pepper*, *Salt*, *Sugar* and the Yolks of six *Eggs*, put it in the *Tart*, with the juice of *Orange*, close it, and when it is baked, scrape *Sugar* thereon.

*Rice Cream.*

Take a quart of *Cream*, two handfuls of *Rice-flower*, and a quarter of a pound of *Sugar*, mingle the *Flower* and the *Sugar* very well together, and put it in the *Cream*, then beat the *Yolk* of an *Egg* with a little *Rosewater*, put it to the *Cream* and stir them all together, set it over a quick fire, and keep it continually stirring till it be as thick as *Pap*.

*Another excellent and rare Cream.*

Take a pound of *Almond-paste*, fine beaten with *Rosewater*, mingle it with *Cream*, six *Eggs*, a little *Sack*, half a pound of *Sugar*, and some beaten *Nutmeg*; strain them, and put them in a clean scoured *Skillet*, and set it on a soft fire, stir it continually, and being well

well incorporated , dish it and serve it up with juice of *Orange* , *Sugar* , and stick it full of candied *Pistaches*.

*Several excellent Sawces, for several Dishes, and first for green Geese.*

Take the juice of Sorrel mixed with scalded Goosberries, beaten Butter and Sugar, then serve it on Sippets. Or fill their Bellies with Goosberries, and so roast them, then take them out, and mingle them with Sugar, Butter, Vinegar, Cinnamon, and served on Sippets.

For Land-fowl, take boiled Prunes, and strain them with the blood of the Fowl, Cinnamon, Ginger and Sugar, boil them to an indifferent thickness, and serve it in Sawcers, with the Gravy of the Fowl.

For roast Mutton divers sorts of Sawces, 1. Gravy, Capers, Samphire, and Salt, stew them well together. 2. Water, Onion, Claret-wine, sliced Nutmeg and Gravy boiled. 3. Whole Onions stewed in Gravy, White-wine, Pepper, pickled Capers, Mace, and three or four slices of Lemmon. 4. Take  
Vine-

Vinegar, Butter and Currans, put them into a Pipkin with sweet Herbs finely minced, the Yolks of two Hard Eggs, some Cinnamon, Ginger, Sugar, Salt, with some of the meat minced very small, and boiled up with the afore-said ingredients. 5. Salt, Pepper, juice of Oranges, and an Anchove. 6. Preserve the liquor of the Oysters you stuff your Mutton with, and add thereto Onions, Claret, Capers, or Broom-buds, Gravy, Nutmeg and Salt boiled together. These for a taste, for brevity, I shall omit a many more for Mutton, which might be here inserted.

For roast Veal several Sawces. 1. Gravy, Claret, Nutmeg, Vinegar, Butter, Sugar and Oranges. 2. Only Vinegar and Butter. 3. All manner of sweet Herbs chopped small, with the Yolks of three or four Eggs, and boil them in Vinegar and Butter, a few bread crumbs Currans, beaten Cinnamon, Sugar and a whole Clove or two, put it under the Veal, with slices of Orange and Lemmon to garnish the Dish.

For

For Red-deer. 1. The Gravy and sweet Herbs chopped small and boiled together. 2. White-bread boiled in water pretty thick without spice, and put to it some Butter, Vinegar and Sugar. 3. The juice of Oranges and Lemmons, with the Gravy. A Gallendine Sauce I have already described in the roasting of Red-deer.

For Rabbets several Sauces. 1. Beaten Butter with the Liver, and Parsley cut very small. 2. Sage and Parsley minced, roul it in a ball of Butter, and stuff the Belly therewith.

For roast Hens divers Sauces. 1. Take the Yolks of three hard Eggs minced small, Salt, grated Bread, Gravy, Juice of Oranges, with Lemmon-peel shred small. 2. Gravy and Claret boiled with a piece of an Onion, Nutmeg and Salt. 3. Oyster-liquor, an Anchove or two, Nutmeg and Gravy, and rub the Dish with a Clove of Garlick.

Sauces for roast Chicken. Butter and Vinegar boiled together with a little Sugar, then make thin sops of Bread

Bread, then lay the roast Chicken on them and serve them up.

For roast Pidgeons, or Stock-doves.  
 1. Boil'd Parsly minced, and put amongst some Butter and Vinegar beaten up thick. 2. Vine-leaves roasted with the Pidgeons, minced and put into Claret with Salt, Butter and Gravy boiled together. 3. Mince Onions boiled in Clarrit-wine almost dry, then put to it Nutmeg, Sugar, Gravy of the Fowl, and a little Pepper.

*An excellent way to roast-Salmon.*

Take a Rand or Jole, cut it into four pieces, and season it with a little Nutmeg and Salt, stick a few Cloves, and put it on a small spit, put between it some Bay-leaves, and stick it with little sprigs of Rosemary, roast it and baste it with Butter, save the Gravy, and add to it for Sauce some Vinegar, sweet Butter, and some slices of Orange.

*Salmon Fried.*

Take a Jole, Chine, or Rand, and fry it in Clarified Butter; being stiff and crisp fryed, make Sauce with a little



little Claret-wine, sweet Butter, grated Nutmeg, slices of Orange, and Oyster-liquor, stew them altogether, and pour on the Sauce, and on that, Parsly, Ellick-sander and Sage-leaves fried in Butter.

*Souft Veal, Lamb, or any joynt of Mutton, Kid, Fawn or Venison.*

Bone a breast of *Veal*, and soak it well from the blood, then wipe it dry and season the side of the breast with beaten *Nutmeg*, *Ginger*, some sweet Herbs minced small, whole *Coriander-seed*, minced *Lemmon-peel* and *Salt*, and lay some broad slices of sweet *Lard* over the seasoning, then roul it into a *Collar*, and bind it up in a white clean cloth, put it into boiling liquor, scum it well, and put in sliced *Ginger*, sliced *Nutmeg*, *Salt*, *Fennel*, *Parsley*; being almost boiled, put in a quart of *White-wine*, and when it is quite boiled, take it off, and put in slices of *Lemmon*, the peel of two *Lemmons* whole, and a dozen *Bay-leaves*, boil it close covered, that the souce may look white.

*Taffety*

*Taffety Tart.*

First, Wet your paste with *Butter*, and cold water, roul it very thin, then lay *Apples* in lays, and betwen every lay of *Apples* strew some fine *Sugar*, and some *Lemmon-peel* cut very small; you may also put some *Fennel-seed* to them, let them bake an hour or more, then ice them with *Rosewater*, *Sugar* and *Butter* beaten together, and wash them over with the same, strew more fine *Sugar* over them, and put them into the *Oven* again; this done, you may serve them hot or cold.

*Venison how to recover when tainted.*

Take a clean cloth and wrap your *Venison* therein, then bury it in the *Earth* one whole night, and it will take away the ill scent or savour.

*To make Beef, Ram or Mutton pass for Venison.*

Take your *Beef*, &c. and dip it in *Pigs-blood*, or any new blood, then take *Small-beer* and *Vinegar*, and par-boil it therein; let it steep all night, then

then put some *Turnsole* to it; when it is baked a good judgment shall not discern it from *Red* or *Fallow-deer*.

*Warden Tarts.*

Take twenty good *Wardens*, pare them and cut them into your *Tart*, and put to them two pound of refined *Sugar*; twenty whole *Cloves*, a quarter of an ounce of *Cinnamon* broke into little bits, and three races of *Ginger* pared and sliced thin; then close up the *Tart* and bake it; it will require five hours baking; then ice it with a quarter of a pound of double refined *Sugar*, *Rosewater* and *Butter*.

Thus Ladies and Gentlwomen I have cursorily ran thorow the whole Body of the Art of *Cookery*; I have only toucht here and there upon some excellent *Receipts*, and now much in fashion, leaving it to your industry to supply my deficiency: I shall now proceed to the rest of those accomplishments which best become a Gentlewoman.

*A Bill of Fare of suitable Meat for every Month in the Year.*

*January:*

1. Brawn and Mustard.
2. Two boiled Capons in Wite-broth.
3. A Turky roasted.
4. A Shoulder of Mutton hasht.
5. Two Geese boiled.
6. Goose roasted.
7. Ribs or Surloyn of Beef.
8. Minced Pyes.
9. A Loyn of Veal.
10. A Pasty of Venison.
11. A Marrow-pye.
12. Roasted Capons.
13. Lamb.
14. Woodcocks, Partridges with Smaller Birds.

*Second Course.*

1. A Soust Pig.
2. A Warden Pye.
3. Dried Neats-tongues.
4. A Soust Capon.
5. Pickled Oysters and Mushrooms together.
6. Stur-

6. Sturgeon.
7. A Goose, or Turkey-Pye.

*February.*

1. A Chine of roast-Pork.
2. Veal or Beef roasted.
3. A Lamb-Pye and Mince-Pyes.
4. A couple of Wild Ducks.
5. A couple of Rabbits.
6. Fried Oysters.
7. A Skirrot.

*Second Course.*

1. A whole Lamb roasted.
2. Three Pidgeons.
3. A Pippin-Pye.
4. A Jole of Sturgeon.
5. A cold Turkey-Pye.

*March.*

1. Neats-tongue and Udder.
2. Boil'd Chickens.
3. A Dish of stew'd Oysters.
4. A Dish of young Rabbits.
5. A Grand Sallet.

*Second Course.*

1. A Dish of Soles, or Smelts.
2. Ma.

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2. Marinate Flounders.
3. A Lambstone-Pye.
4. An hundred of Asparagus.
5. A Warden-Pye.

*April.*

1. Green Geese, or Veal and Bacon.
2. Haunch of Venison roasted.
3. A Lumber-Pye.
4. Rabbits and Tarts.

*Second Course.*

1. Cold Lamb.
2. Cold Nears-tongue Pye.
3. Salmon, Lobsters and Prunes.
4. Asparagus.

*May.*

1. Boild Chickens.
2. Roast-Veal.
3. Roasted Capons.
4. Rabbits.

*Second Course.*

1. Artichoak-Pye hot.
2. Westphalia Bacon and Tarts.
3. Sturgeon, Salmon and Lobsters.

4. A

4. A Dish of Sparagras.
5. A Tanfic.

*June.*

1. A Neats-Tongue, or Leg of Mutton and Colliflowers.
2. A Steak-Pye.
3. A Shoulder of Mutton.
4. A fore-quarter of Lamb.
5. A Dish of Pease.

*Second Course.*

1. Sweet-bread Pye.
2. Capon.
3. Goosberry-Tart.
4. Strawberries and Cream. Or Strawberries, White-wine, Rose-water and Sugar.

*July.*

1. Westphalia Ham and Pidgeons.
2. A Loyn of Veal.
3. A Venifon-Pasty.
4. Roast Capons.

*Second Course.*

1. Pease or French beans.

2. A



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2. A Codling-Tart.
3. Artechoaks, or a Pye made thereof.
4. Roast Chickens.

*August.*

1. Calves-head and Bacon.
2. An Olio, or grand boil'd meat.
3. A Haunch of Venison roasted.
4. A Pig roasted.

*Second Course.*

1. Marinate Smelts.
2. A Pidgeon-Pye.
3. Roast Chickens.
4. A Tart.
5. Some Creams and Fruit.

*September.*

1. Capon and White-broth.
2. Neats tongue and Udder roasted.
3. A Powder'd Goose.
4. A roast Turkey.

*Second Course.*

1. A Potato-Pye.
2. Roast Partridges.
3. A Dish of Larks.

4. Creams

4. Creams and Fruit.

*October.*

1. Roast Veal.
2. Two brand Geese roasted.
3. A Grand Sallet.
4. Roasted Capons.

*Second Course.*

1. Pheasants, Pouts and Pidgeons.
2. A Dish of Quails, or Sparrows.
3. A Warden-Pye, Tarts, or Custards.

*November.*

1. A Shoulder of Mutton and Oysters.
2. A Loyn of Veal.
3. Geese roasted.
4. A Pasty of Venison.

*Second Course.*

1. Two Herns, one larded.
2. A Soust Turbut.
3. Two Pheasants, one larded.
4. A Roll of Beef.
5. A Soust Mullet and Base.
6. Jellies and Tarts.

*M*

*Decem-*

*December.*

1. Stew'd broth of Mutton and Marrow-bones.
2. Lambs head and White broth.
3. A Chine of Beef roasted.
4. Mince-Pyes.
5. A roast Turkey stuck with Cloves.
6. Two Capons, one larded.

*Second Course.*

1. A young Lamb or Kid.
2. Two brace of Patridges.
3. Ballonia Saufages, Anchoves, Mushrooms, Caviare, and pickled Oysters, in a Dish together.
4. A Quince-Pye.
5. Half a dozen of Woodcocks.

*Bills of Fare for fasting days or Lent;  
Out of these following Dishes you may  
compose what Messes you please of se-  
veral sorts and kinds.*

Oysters, if in Season. Pole of Ling.  
Green-fish and Eggs. Prauns Butter'd,  
or Craw-fish. Pike boil'd. Carp stew'd  
with Oysters. Soles fried. Spitchcock  
Eels

Eels roasted. Fried Smelts. Salmon, Lobsters and Sturgeon. Butter'd Eggs. Barley-broth, or Rice-pottage. Stew'd or fried Oysters. Boil'd Gurnet. Hadducks, fresh Cod, or Whittings. Eel or Carp Pye. Soust Turbut. Potato's baked, or Oyster-Pyes. Butter'd Crabs. Fried Flounders. Joles of fresh Salmon. Fried Turbut. Fried Skirrets. Soust Conger ; with what else your own Judgment shall think proper for that Season.

Thus Ladies I have given you an Essay, or small Pattern of Cookery, not desiring to tie you too strictly to the observation of those *Rules* I have here laid down for your imitation ; but desire to give your fancy all convenient liberty in correcting what you may find amiss herein. There are many excellent *Books* in *Cookery* already extant, to which I shall refer you, and your own ingenious experiments in the amending what in this you find erroneous, and that you may know (though a Woman) I am not Ignorant of that *Tongue* I have advis'd you to learn ;

give me leave to quote an Ancient Poet very applicable to this purpose.

—*Si quid novisti rectus istis*

*Candidus imperti, si non hisutere me-*  
*cum.*

If thou know'st ought than this more  
right or wise,  
Impart it freely, or let this suffice.

Now because I have promised to  
give an Essay to every thing which  
concerns the virtuous and good Edu-  
cation of young Ladies and Gentlewo-  
men, I shall endeavour their Instructi-  
on in the most considerable matters of  
*Physick* and *Chyrurgery*, *Candying*,  
*Preserving* and *Distilling*.

*An Introduction to Physick and Chy-*  
*rurgery.*

**A**S it is a very commendable quality  
in Gentlewomen, whether young  
or old, to visit the *Sick*; so it is im-  
possible to do it with that charity some  
stand in need of, without some know-  
ledg

ledg in *Physick*, and the several operations of *Herbs* and *Spices*: But since it will take up too much room to insert here what may make you a compleat *Herbalist*, I shall refer you to such who have largely treated on that Subject; viz. Mr. Gerberd, and Mr. Parkinson, with many more expert in the knowledg of *Vegetables*. Wherefore since the knowledg of sundry sorts of *Spices* is very requisite both for persons diseased and in health, I shall begin with them.

*Pepper* is a spice of the most common use, hot and dry to the fourth degree almost. The black is that which is generally coveted; but inconsiderately by the younger sort of people; it being hurtful to them, though comfortable to old Age. When you use it, beat it not too small, for fear of inflaming the blood, otherwise it cutteth gross flegm, dispelleth *Crudities*, and helpeth *Digestion*.

The next thing, which is hotter than *Pepper*, is *Ginger*; not that it is really so, but because the biting heat of

*Ginger* is more lasting and durable. This spice is not so much used in dressing meat, as the other; however it is very good for concoction, and opens obstructions, and is very expedient for the expulsion of *Wind*. *Green Ginger* in the *Indies* preserved, is excellent good for a watry and windy stomach, if taken fasting; the better sort is *unsleaky*, and so clear that you may almost see through it; but there is little good made in *England*.

*Cloves* is an excellent Spice for the *Head, Heart, Stomach*, and the *Eyes*, which are much benefited thereby, and *Nature* strengthened. In *Swoonings* and *Fainting-fits* they are very good, or against the *Plague*, or any other infectious disease whatsoever, or fluxes of the belly proceeding from cold *Humours*. They are good against strengthening the retentive faculty, and sweetning the breath; but let young *Sanguine*, and *Cholerick Complexions* use them and all other Spices very sparingly.

*Nutmeg* is hot and dry in the second degree.



degree, and is accounted a *Spice* of the like *nature* and *property*, with what are before mention'd. It is astringent, and good for *Flegmatick Constitutions*, cold *Diseases* and *Fluxes*. *Nutmegs* whilst green and covered over with an *busk* or *shell* like our *Walnuts*, are preserved in the *Indies* as *Ginger* is, and are very comfortable to the *Head* and *Stomach*.

The covering of the *Nutmeg* is the *Mace*, which partakes of the same nature with it, strengthening the *Animal parts*; and it is good against *Fluxes* and spitting of *Blood*.

*Cinnamon* is the inward *Bark* or *rind* of a *Tree* growing in the *Indies*, and is accounted to be *hot* and *dry* in the third degree. This *Spice*, by reason of its *fragrancy* and *palatable taste*, may justly challenge the *pre-sellency* of most other *Spices*; it comforteth the *Spirits*, and opens obstructions both in *Men* and *Women*; it helpeth a *Woman* in her delivery, furthereth *Urine*, and is good for *Concoction*.

We have a *Spice* growing here at  
M 14. home

home called *Saffron*, which need not give place to any of the former; it is *hot* in the second and *dry* in the first degree: It is a great *Cordial*, and a help against *obstructions*; it is good against the *Faundies*, and unstuffs the *pipes* of the *Lungs*: It is good to bring down the *Menstruum* and *facilitates* the *Birth*, if taken moderately. And since I have spoken of a thing of our own growth, let me add another, which is *Honey*, *hot* and *dry* in the second degree, and is better boiled than raw; it is very restorative and therefore good against *Consumptions* and *Phlegmatick Constitutions*, but dangerous to be used much by hot *Complexions*, for thereby it is soon converted into *Choler*. The best is very sweet, pleasant of smell, of a clear and yellowish colour, pretty stiff and firm, and yieldeth but little scum on the top when boiled. *Garden-honey* is the best, and is *clarified* by adding a little water to it, about the fourth part, and so scum it while any *froth* ariseth, or till the water be evaporated, which is known by the *bubbles* rising from

from the bottom; if you will have it more pure, put into every pound of *Honey* the white of an Egg, and afterwards scum it again in the boiling; then use it against all pectoral infirmities, as the *Cough*, shortness of *Breath*, the *Pleurisie*, &c.

*Sugar* is the next thing we treat of, which is generally esteemed and used, and now more than ever; since the *Ancients* knew not the right way of preparing it as it is now-a-days.

*Sugar* is neither so hot and dry as *Honey*; the brownest or coarsest is most cleansing, and is good for absterions in diseases of the *Breast* or *Lungs*; but as it is opening and cleansing, so the immoderate use thereof is dangerous, for it will rot the *Teeth* and taint the *Breath*, ingender *Fauces* and *Consumptions*; and *Physicians* verily believe, that the major part of those who die of a *Consumption* in the *City* (the constantly great numbers whereof may be seen in the *Weekly Bills of Mortality*) are such who eat *Confections*, and such as like sweet things immoderately.

And since I have spoken of *Sugar*, pray take special notice of this *remark*, That the most part of our finest *Sugar*, and which is most covered, is refined and whitened by the means of the *Lee* of *Lime*; how prejudicial that may be to the *Body*, I will leave it to the *Rational* to consider.

Thus I have given you a small touch of the nature of *Spices*; I think I need not acquaint you, that we have here at home in our own *Gardens* many excellent *Aromatical Plants*, such as *Rosemary*, *Lavender*, *Tyme*, *Savory*, *Sage*, *Mint*, *Penny-royal*, *Basil*, sweet *Cerfueil*, *Ayvens*, *Angellica*, with many more which you may find in *Culpeper's English Physician*, with their nature, use, and disposition.

The great plenty we have of these excellent *Plants*, hath made many judicious persons admire, that being supplied at home with such admirable *Simples*, we should hunt so eagerly after *Outlandish Spices*, which by difficulty of transportation, length of way, and carelessness of the *Merchant*,  
are

are frequently imported rotten, or *Worm-eaten*; or so long before they come to our hands, that they have lost half their *virtue*.

*What is to be observed by a Gentlewoman before she undertakes the administration of Physick.*

The first inconvenience you must shun (which I have observed in most *Physical Practitioners*) is the vulgar error of not suffering the *Diseased* or *Sick* person to change his *Linnen* often; and I know not by what unreasonable prescription they will not suffer a *Diseased Female* to change her *Head-cloaths*, till it too sensibly offend the *Noses* of the *Visitants*. Their common objection is, That the *sick* by that means may catch cold; and next, That their *shifting* much weakneth them.

To this I answer, That it is only the *foolish conjecture* and groundless fear of some old *Dotard* of our Sex; for a good fire will easily prevent catching of cold; and in the next place, their often  
*shifting*

*shifin* hath apparently proved the means of their *strengthening*; besides it much *discourageth* and *dejecteth* the sick person to lie in foul *Linnen*, making them even *boath* themselves in that *stinking* condition. To make this the more easily understood, take notice, that in *humane Bodies* there is a three-fold *Concoction*; the first in the *Stomach*, which is commonly called the *Chyle*, and hath for its excrement that which is convey'd to *Colon* or the great *Gut*; the second *Concoction* is in the *Liver*, and hath for its excrement the *Urine*; the last is called *Nutrition*, and hath for its excrement certain *fuliginous vapours*, which by insensible *transpiration* do *breath* out themselves through the *pores* of the *Body*, and by the *sweat*, which is apparent to the *Eye*. Now in times of *Sickness*, especially in all sorts of *Feavors* (which are the usual *diseases* which invade *English Bodies*) this last excrement doth very much abound, and doth extreamly and speedily foul the *Linnen* of the sick person; for which cause reason tells us, that the  
*Linnen*

*Linnen* should be often shifted, especially if they *sweat* much, lest the *sweat* continuing about the *body*, it should be drawn in by the same way it had its passage out. For know, the *Arteries* of the *body* have a double motion, one whereby they expel the *Excrements*, already mention'd; and the other whereby they attract into the *body* the ambient *Air* to refresh the *blood*; Now observe, whatsoever *Air* is next unto them, whether good or bad, they draw it in; and therefore if this foul sweaty *Linnen* do lie about, or upon them, undoubtedly the noisome *Airs* will be drawn in by the *Arteries*, and so prolong the *distemper*. To make further proof thereof, I have heard it reported by an eminent *Physician*, that let any person newly come out of the *Bath* go into a place where quantity of dust is rais'd, and he shall instantly feel an *universal* pricking over his whole *body*, which is nothing else but the *Atoms* of dust drawn in by the *Arteries*. By this then you may understand, that the  
*skin*



*skin* ought to be cleansed from all *corruption*, and the *pores* and *passages* to be kept open and clean; for which cause it was that the *Romans* of old had their *Bodies* frequently rubbed with a coarse *Cloth*. Thus much I have added likewise, to let *Gentlewomen* see how much they are abused by their credulous and ignorant *Nurses*.

Should I add other *observables*, with the *Symptomes* of *Diseases*, I should swell this small *Treatise* into a greater *Volume* than is requisite, I shall therefore desist, and give you my *collection* (with my own *observation*) of the choicest *Receipts* in *Physick* and *Chyrurgery* I could meet with, in my strictest *indigation*,

Choice

Choice and Experimental Observations, in Physick and Chyrurgery, such which rarely fail'd any who made trial thereof.

*A most approved Receipt for a  
Quartan Ague.*

**P**ROcure a white flint-stone (for that will best endure the fire without breaking) and let it lie in a quick fire till it be red hot, then take some small beer and quench it therein; when the fit is coming, let the diseased drink a good draught thereof, and another in the midst thereof; let this be done four several days both in the fit, and when the fit is coming. This I have been credibly inform'd was a Receipt a Woman had her livelihood from, in curing several when all other means proved ineffectual.

*For*

*For a sudden and violent bleeding at the Nose.*

Take an Egg-shell and burn it to a coal, then pulverize or beat it to a fine powder, and let the person snuff it up his Nostrills, or take your two thumbs and press them hard against the Temples of the Bleeder, and you will admire how speedily it will divert the course of the blood. For those that are accustomed thus to bleed, let them make an ordinary Posset, taking off the curd, let the juice of Liverwort beaten be added thereunto, and so drink morning and evening.

*To stop the Bleeding of a Wound.*

Take Vervine dried, and reduce it to powder, or take the sole of an old stocking and burn it, put the ashes of the one, or powder of the other, to the wound, and it will leave bleeding.

*An approved Medicine of London-Midwives to break and heal Womens sore Breasts.*

Take red Sage and Oatmeal the finest  
you

you can get , and boil them together in *Spring-water* , till you have boil'd them to a *consistency* , that is as thick as to make a *Plaister* ; then add thereunto a fit proportion of *Honey* , having boil'd a little while together , take it off the *fire* , and whilst it is *boiling-hot* , make it indifferent thick with the best *Venice-Turpentine* , then spread it on fine *leather* , or *linnen-cloth* , and laying it on the sore *Breast* it will first break it , and afterwards perfectly heal it.

*An excellent way to dry up a  
Womans Breast.*

Of *Linseed-Oyl* and *English Honey* , take of each a *penny-worth* , of *white-wax* half a *peny-worth* , and half a quarter of a pound of *sweet Butter* , boil all these together , spread a *Plaister* thereof , and lay it on the breast. *Probatum est.*

*An infallible Receipt to increase Milk  
in Womens Breasts.*

Take *Chickens* and make *broth* of them , then add thereunto *Fennel* and *Parsnip-roots* , then take the newest  
made

made *Butter* you can procure , and *butter* the *roots* therewith ; having so done let her eat heartily , and her *expectations* therein will be speedily satisfied.

*Against a Stinking breath.*

To prevent a *Stinking-breath*, you ought to keep your *teeth* very clean by rubbing them every morning with *water* and *salt* , which will also cure the *Scurvy* ; you may if you please try *Mr. Turners Dentrifices* , which are every where much cried up. But if your *breath* be tainted , proceeding from some other cause , take *Rosemary-leaves* with the *blissoms*, if to be had, and seeth them in *White wine* , with a little *Myrrh*, and *Cinamon* , and you will find the effect to answer your desires if you use it often.

*For a Cancer in a Womans Breast.*

Take *Goof dung* and *Cellydony*, stamp them well together , and lay them *Plaster wise* on the *sore* ; this shall cleanse the *Cancer* , kill the *Worm* , and heal the *Sore*. For a *Cancer* in the  
Mouth,

*Mouth*, take the juice of *Plantane-Vinegar*, and *Rosewater*, mingle together of each a like quantity, and wash the *mouth* often with them.

*For young Children who by reason of the weakness of their Limbs can neither stand nor go.*

Take *Marjoram* and *Sage*, of each a like quantity, beat them well together, then strain out the juice, and put it into a double *Glass-Vial*, filling the *Glass* as full as it will hold; stop it then with *paste* very close all over, set it into an *Oven*, and there let it stand the time of an *Household-loafs* baking; taking it out, let it stand till it be cold; then breaking the *paste* round about it, see if the juice be grown thick; if so, breast the *Glass*, and put what was therein contain'd, into a *Gally-pot*, and keep it. When you use it, take the quantity of two spoonfuls at a time, and as much *Marrow* of an *Ox-leg*, melt them together, and mingle them well, and both morning and evening anoint therewith (as warm as can be endur'd)  
the

the tender parts of the Childs legs, knees and thighs, chafing them well with your hands; and in a short time (*Deo volente*) the Child will be able to go and stand; this *Receipt* hath been ever found *successful*.

*An approved China-broth for a Consumption.*

Take two Ounces of *China-root* sliced thin, and let it be steeped twenty-four hours in fair *water*, let it stand warm all the time close covered in an *Earthen Pipkin*, add thereunto a couple of *Chickens*, or a *Cockerel*, cleanly dressed, to these put half a handful of *Maiden-hair*, the like quantity of fine leav'd *grass*, and *Harts tongue*; twenty sliced *Dates*, three or four blades of *Mace*, and the bottom of a *Manchet*; let all these stew together till there be but a quart of *liquor* left, then strain it and take all the flesh and bones, and beat them in a *Stone Mortar*, then strain out the juice into the afore said *broth*, then sweeten it with two ounces of powder'd *Sugar-candy*. Take hereof  
half



half a pint in the morning warm, and sleep after it if you can; you will not deamiss to add two drams of white and red *Sanders* to steep with your *China-root*.

*A most excellent Jelly for the Consumption.*

Take a new kill'd *Cock*, scald him, and wash him clean; then take a *Leg of Veal*, and take away all the fat from it, and let them lie in water five or six hours, then seeth them together in a gallon of *Spring-water*, scum clean the fat off; thus let it seeth over a soft fire till the liquor be half consumed; then put in a pottle of *White-wine*, and let it boil to a quart; add hereunto the whites of new-laid *Eggs*, clarify it, and let it run through a *Jelly-bag*, then set it on the fire again, and put into it an ounce of gross *Cinnamon*, and a pound of fine *Sugar*, and let it run twice or thrice through a *Jelly-bag* again; having made a *Jelly* hereof, eat thereof cold.

*An excellent Comforter of the Stomach, and helper of Digestion.*

Take two ounces of good old Conserve of Red-roses, of chosen Nutbride two drammes, mingle them together, and when you are going to bed eat thereof the quantity of an Hasehnut. This will expel all flatulency or windiness off the Stomach, drives away raw humours, and venemous Vapors; helpeth Digestion, drieth the Rheum, and strengthneth the Sight and Memory.

*A well-tried Medicine for the Corns on the Feet or Toes.*

Pare your Corns well, then take a black Snail and bruise it, and put a drop or two thereof on the place grieved; adding thereto a little powder of Samphire; this I can assure you with constant use in a little time will take away the Corn.

*An excellent Diet-drink for the Spring, to purge the Blood, and cleanse it.*

Of Scurvy-grass take half a peck,  
Brood-

Broodlime, Water-creffes, Acrimony, Maiden-hair, Liverwort, Borrage, Bugloss, Betony, Sage, sweet Marjoram, Sea-Wormwood, tops of green-Hops, Fumitory, of each a good handful; of Ivory, Harts-horn, and yellow Sanders, of each one ounce, Red dock-roots two ounces, Parsley, Fennel, Asparagus-roots of each an ounce, Raisins half a pound; boil these very well in a gallon of *Beer*, then stamp and strain them, and put it into three gallons of new *Beer* to work together.

*A Remedy for the Dropsie, whether hot or cold.*

Take of the tops of red *Mint*, of *Archangel*, or blind *Nettles*, and red *Sage*, of either a small quantity, stamp them together, and strain the juice of them into some stale *Ale*, so much as will serve to drink morning and evening; do this for ten days together, and (God willing) it will effect the Cure.

*Another*

*Another for the Dropfie, which hath cured many a Person when they were left and forsaken by Physicians.*

Take green *Broom* and burn it in some clean place, that you may save the *Ashes* of it; take ten or twelve spoonful of the same *Ashes*, and boil them in a pint of *White-wine*, till the virtue thereof be in the *Wine*, then cool it, and drain the *Wine* from the *dregs*, and make three draughts of the *Wine*, one fasting in the *Morning*, the other at three in the *Afternoon*, and the other when you go to *Bed*; this seldom fails in its desired effect.

*For the Web or Pin in the Eye.*

Take the *Gall* of a *Hare* and clarified *Honey*, of each a like quantity, mingle them well together, and anoint the *Web* with a feather dipped in the same, and in three or four days it will be gone.

*To cleanse the skin of the face, and make it look beautiful and fair.*

Take *Rosemary* and boil it in *White-wine*,

wine, with the juice of *Erigan* put thereunto, and wash your face therewith Mornings and Evenings. If your Face be troubled with heat, take *El-den-flowers*, *Plantane*, white *Daisie-roots*, and *Herb-Robert*, and put these into running-water, and wash your Face therewith at night, and in the morning.

*How to ripen and heal a Felon  
or Whitclof.*

Take some white *Flower* and boil it in *Claret wine* to a *Poultess*, then spread it very thick, and apply it as hot as you can endure it, this will assuage the throbbing pain of the *Whitclof*, break and heal it.

*How to cure the bloody Flux.*

There are two sorts of *Fluxes*, the one proceedeth from the evil quality or temperament of the *Liver*, and is called in Latin, *Fluxus Hepaticus*; the other cometh from the great heat and distemperament of Nature, and is called *Dysnteria*; that is, the distemper of the *Guts*; some cure this distem-

per with repression and restrictives, but many more hundreds are cured by *Aromaticum Leonardii*, with three or four doses of his *Syrupus solutivus*. You may try this way, which I shall assure you is both safe, and good: Take *Fragr* and distill them as you do *Herbs* and *Flowers*, or any thing else, but put nothing to them but a little water; take two or three spoonfuls of this distillation in any thing you drink, and it will give you present ease.

*A Cure for every sort of Gout.*

The *Gout* whether hot or cold, or whatever temperature, ariseth from one and the same cause, though the effects seem different. As for example, *Fat-men* have it with much inflammation, redness, and great pain, in *leaner Persons* it is discovered with less inflammation, though not with lesser pain; it afflicteth *Cholerick* and *Melancholick* men with nodes and tumours. The cause of this distemper cometh from

an evil quality engendred in the *Stomack*, *Blood* and *Liver*, the cure thereof must be then the removal of this ill quality from the *Stomack*, and the purgation of *Blood* and *Liver*. Wherefore when you perceive the pain approaching, take two Doses of *Pilula Magistrales Leonardi* in the morning fasting one day after another; or if you will intermit a day, then take drams of *Quinta essentia solutiva Leonardi*, in half a Pottinger of *Veal-broth* sweetned with *Sugar*; take this five hours before you eat any thing; then every night after Supper take a little of the *Unguentum Leonardi*, and anoint your griet, and you will find your speedy recovery.

*How to cure the Green-Sickness.*

*Laziness* and *Love* are the usual causes of these obstructions in young *Women*; and that which increaseth and continueth this dissemper, is their eating *Oatmeal*, *Chalk*; nay some have not forborn *Cynders*, *Lime*, and I know not what trash. If you would prevent



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this slothful disease, be sure you let not those under your command to want *employment*; that will hinder the growth of this *distemper*, and cure a worser *Malady* of a *love-sick* breast, for business will not give them time to think of such idle matters. But if this *Green-sickness* hath already got footing in the body, use this means to drive it away: Take a Quart of *Claret-wine*, one pound of *Curran*s, an handful of young *Rosemary-tops*, with half an ounce of *Mace*, seeth this to a pint, and let the *Patient* drink thereof three spoonfuls at a time, Morning and Evening, and eat some of the *Curran*s after.

*An Universal Medicine of wonderful use both for Man and Woman.*

Take ten ounces of the seeds of *Quinces*, six ounces of the Pills of *Citrions*; *Balm* and *Nettles*, of each four ounces; beat all these grossly, and infuse them in six quarts of good *White-wine*, thus let it remain six days, then distill it with six ounces of *Honey*,  
and

and fifteen ounces of *Sugar*, until you have received a quart of water; then put it in a place to cool, then add thereunto eight grains of *Musk* dissolved, with about two ounces of *Rose-water* put thereunto, two scruples of *Oyl of Vitriol*, and incorporate them well together; then keep this water in a Glass well closed to keep out the air; and of this take one ounce in the Morning, and fast thereon two hours. This Experiment is a wonderful preserver of health, and continu-er of life to long age, if constantly used, which may appear by the excellency of the *Ingredients*; for the *Quince-seeds* are admirable for the removing of ill humours which clog the *Stomach*, and are very cordial; the *Pome-citron-pills*, preserve and help digestion; the *Balm* purifeth the *Blood*, healeth the *Liver*, encouraget h *Con-coction*, and comforteth the *Heart*; the *Nettles* provoke *Urine*, mundifie the *Reins*, and correct the malignity of the *Sinews*; as for the *Wine*, you cannot be ignorant of its *Virtues*;

*Musk* purgeth the *Blood of Windiness*; the *Oyl of Vitriol* healeth all the *Excoriations* of the *Mouth, Breast, and Stomach*, and is excellent against malign humours that oppress it.

*An admirable Remedy against the yellow Jaundies.*

Take an handful of *Red-nettle-tops, Plantane, and Saffron*, and boil them well in a pint of *Ale*, then strain it, and drink five or six days thereof, and you will find it a present remedy; let not the cheapness of its Ingredients occasion this composition to be slighted.

*Against the Itch.*

Take sweet *Butter, unwrought Wax, Vinegar, Brimstone*, a little *Rose-water*, and red *Clayes* whole, boil them together till they be like *Salve*, then anoint the flesh three sundry nights by the fire therewith, and no more, and you need not question a cure.

*Against Kibed Heels a certain Remedy.*

Make a hole in the top of a *Turnip*, take out some of the pith, and pour  
into,

into the hole oyl of *Roses*, then stop the hole close, and roast it under hot *Embers*; when it is soft, apply it Plaisterwise to the *Kibe* as hot as can be endured.

*What is best to be administered to one*

*sick of the Measels.*

In this distemper, as in the small *Pox*, it is only necessary to defend the *Heart*, and preserve the *Stomach* from putrefaction and corruption; if young, to hinder the hands from murdering a good face; and then give the diseased a *Julip*, made of two ounces of *Violets*, four ounces of *Rose-water*, and four grains of *Oyl of Vitriol*, mix them and let them be drunk cold: It is as good a receipt as any for this distemper.

*To cure the Fits of the Mother.*

Some, may most use burnt *Feathers*, or *Assafetida*, applyed to the *Nose* of the distemper'd person, not without success; but your better way is to take six or seven drops of the spirit of *Castoreum*, in the beginning of the *Fit*, in two or three spoonfulls of *Ale-*

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*posset, and apply a Plaister of Gavanum to the Navel.*

*To take away the Heat of a Burn,  
or Scald.*

Roast Eggs as hard as a Stone, then take out the yolks of them, then fry the yolks of these Eggs in a *Frying-pan* till they turn to an Oyl; then strain it, and anoint the *Burn* or *Scald* therewith, then lay on a *Bladder* anointed with *Sallet-oyl*, and this will speedily aswage the pain, and heal the *Scald* or *Burn*.

*For a Scald-head.*

Take a *Candle*, and let it drop upon it as hot as you can, in so doing it will scale off; then take the *Stale* of a *Cow* and the furring of *Chamber-pots*, boil these together and wash the place, and it will speedily cure it.

*A very good receipt for one hurt  
with Gun-powder.*

Take twelve heads of *Housteek*, one handful of *Groundsel*, one pint of *Goose-dung*, as much *Chicken-dung* of the

the newest that can be gotten; stamp the *Herbs* very small, then put the *dung* into a *Mortar*, temper them together with a pottle of *Bores-grease*, stir them together half an hour, then strain it through a *Canvas-bag*, and so preserve it for your use; it will keep two years and be not the worse.

*A very safe Clister to be used by either Man or Woman, who is much bound or costive.*

Take *Mallows* and *Mercury* unwasht of each two handfuls, half an handful of *Barley*, clean rubbed and washed, and boil them in *Spring-water*, from a pottle to a quart, then strain out the *Water*, and put it in a *Skillet*, and put to it three spoonfuls of *Sallet-oyle*, two spoonfuls of *Honey*, and a little *Salt*, then make it luke-warm, and with your *Pipe* administer it.

*How to cure old Sores in the Legs, which have been of so long standing that the Bones have appeared.*

Take a quantity of *sweet Cream*, and as much *Brimstone* beaten into fine

N 5

powder

*powder* as will make it thick like *Paste*; then take so much sweet *Butter* as will work it into the form of an *Oyntment*, and herewith anoint the place grieved twice a day, and in a short time the cure will be effected. *Probatum est.*

*An excellent way to dissolve the Stone.*

Take a peck of *Green-bean-cods* without dew or rain, and two good handfulls of *Saxifrage*, lay the same into a *Still*, one row of *Saxifrage*, and another of the *Green-bean-cods*; and so distill in this manner a quart of *Water*; and then distill another quantity of *Water* from the *Bean-cods* alone, and use to drink of these two *Waters*. If the *Patient* be most troubled with the heat of the *Reins*, then let him most frequently drink of the distilled *Bean-water*, and upon coming down of the sharp gravel or stone, let him drink the other.

*A way not only to prevent but to cure the Tooth-ach, or to make an aking Tooth fall out of its self.*

Every Month, twice or thrice there



therein, wash your Mouth with Whiteswine, in which Spurge hath been boild, and you shall never be troubled with the Tooth-ach. If your Tooth be hollow, and paineth you much, take this Herb called Spurge, and squeeze it, and mingle Wheat-flower with the Milk which issueth thence, with this make a Paste, and fill the cavity of your Tooth therewith, leaving it there a while, changing it every two hours, and the Tooth will drop out.

How to order a Woman with Child before, in, and after her Delivery.

To preserve the Infants, and prevent Abortion, take Coriander-seed prepared two drams, of the roots of Bil-stort, the shavings of Ivory, and red Coral of each a dram, of white Amber and Crystal of each a scruple, Almonds half a Scruple, Sugar dissolved in four Ounces of Rose-water, make tablets each of them weighing a dram. Let the Woman with Child take one of them every other day, morning and even.

vening; between whiles let her sup a new laid Egg, thickned a little with *Magisterium* of Pearl or red Coral. But if her *Breasts* after their filling should begin to lessen or fall, it is a sign of future Abortion; to prevent which, let her take root of *Bistort* and *Corianders*, of each two Drams; of unripened *Gales*, and red *Sander*, and *Hippocestidos*, of each one dram; *Gum-Labdanum* and *Mastic* of each half an ounce; choice *Frankincense* and *Bdelium*, of each two drams; of *Coral*, *Amber*, one dram of each; powder those which are to be powder'd, and with *Oyl* of *Turpentine* and *Wax*, make two or three *Cere-cloths*, apply them sometimes to her *Loyns* and *Sides*, and sometimes under the *Navel*. She must avoid all violent and sudden motions, both of the *Mind* and *Body*, as *Coughs*, *Sneezings*, *Frights*, also *Spits* and *Wine*. Thus much before *Delivery*.

In *Labour*, if you will facilitate the *Birth*, and give speedy ease, take three or four drops of the distilled *Oyl* of

of Nutmegs in a spoonful of White-wine, or take white Dictamen-root, stones of Dates, and Borax, of each two Scruples; Cinnamon, Cassia-Lignea, Amber, fine Pearl, of each one Scruple; Saffron half a Scruple, make a small powder of these, and divide them into two equal parts, and let her take the one part in a draught of Lilly-water, or Ale-poffet made with Rhenish-wine; and the other part let her take in like manner six hours after if need require. If she be subject to swooning or fainting before or after Labour, give her a spoonful of this excellent Cordial following.

*An excellent Cordial for Women troubled with Swooning-fits in Travel.*

Take Borage-water, Rose-water, Strawberry-water, and Rhenish-wine, of each two Ounces; Species of Diamargaricum frigidum, one Scruple; make a warm infusion for the space of an hour, then strain it, and add thereunto Manus Christi, made with Pearl, four Ounces; Oriental Bezor, Unicorn-

corns-horn, and Ambergrieco, of each six Grains, of these make a *Cordial-Tulip*.

Great pains frequently follow *Women* newly brought to Bed; for which there is nothing better than this plain Receipt; viz. Drink a good draught of *Beer* boild with a Spoonful of *Cum-mile-flowers*; and in greater pains let her drink six Ounces of the Oyl of Sweet *Almonds* fresh drawn.

If the *Woman* deliverd have no mind to give suck; and that she will have her *Milk* speedily dried up; a quick and safe remedy is, new *Spunge* wet in *Vinegar*, where a handful of *Cummin-seed* boiled is bruised, tyed close to the *Breasts*, anointing them with *Unguentum Populeum*.

To procure store of *Milk*, use *Posset* Drink boild with *Fennel*, with the seeds thereof, and *Aniseeds*. These Remedies are known to be safe and effectual.

Thus much for *Physick* and *Chirurgery*; having given you only some of the

the choicest *Receipts* I could procure ; if you desire a larger knowledg herein , you would do well to acquaint your self with the Composition of Mans Body , and the Diseases incident to every part ; which you may gather from several Books of *Anatomy* , either that of Dr. *Read* , or Dr. *Riolanus* , I think as good as any extant.

If you would know the nature of *Plants* , *Gerhard* and *Parkinson* write incomparably on that Subject , but if they are too bulky , and so may seem tedious , you may make choice of lesser *Herbals* , as *Adam in Eden* , or a small *Manuel* , written by Mr. *Lovel* .

If you would have a *Salve* for every sore , as the Proverb expresseth , and a *Receipt* for every *Distemper* , consult the general practice of *Physick* , *Riverius* his *Practice of Physick* translated by Mr. *Culpeper* ; with many more of the like Subject.

The next *Qualifications* which accomplish a *Gentlewoman* , are , *Candy- ing* , *Conserving* , *Preserving* and *Distilling* .

*And*

*And first of Candyng, Conseruing  
and Preseruing.*

**T**Hese are curiosities which are not only laudible, but requisite and necessary in young *Ladies* and *Gentlewomen*: To represent them at large, would require more art and time than I have either the ability or leisure to perform; however I shall give you a *Specimen* hereof, or an *Essay* of my own *Experiments*; and first,

*How to preserve Barberries.*

Select the largest and fairest bunches, picking off the wither'd or shrunk *Barberries*, and wash them clean, drying them in a clean *Cloth*. After this take a quantity of *Barberries*, and boil them in *Claret-wine* till they be soft; then strain them well through a *Strainer*, wringing the juice hard through it; boil this strained liquor with *Sugar*, till it be thick, and very sweet; let it then stand till it be cold, then put your  
branches,

branches of *Barberries* into Gally-pots, and fill them up with this liquor; by this means you will have both the Syrrup of *Barberries*, and their Preserves.

*Pears Preserved.*

Take *Pears* that are sound . . and newly gathered from the *Tree*, indifferent ripe, then lay in the bottom of an Earthen-pot some dried *Vine-leaves*, and so make a lay of *Pears* and leaves till you have filled the pot, laying between each lay some sliced *Ginger*, then pour in as much old *Wine* as the pot will hold, laying some heavy thing on the *Pears* that they may not swim.

*Green Pippins Preserved.*

Take half a score of *Green Pippins*, (from the *Tree* if you can) pare them, and boil them in a pottle of water, till they are like a *Pulpe*; strain them from the *Cores*, then take two pound of *Sugar*, and mingle it with the liquor or pulp so strained, then set it on the fire, and as soon as it boileth,  
put



put in your *Pippins* you intend to preserve, so let them boil leisurely, till they be enough; when they are preserved, they will be green; in like sort you may preserve *Quinces*, *Plumbs*, *Peaches* and *Apricocks*, if you take them green.

*Black Cherries Preserved.*

Take them fresh, or as they come from the *Trees*, and cut off the stalk; take one pound of Sugar for double the weight of *Cherries*, seeth and clarify them, and when they are half boild put in your other *Cherries*, and let them seeth softly together, until the Sugar may be drawn between the fingers like small threads; when the broth is almost cold, put the *Cherries* in the pots with the stalks upwards.

*Mulberries Preserved.*

Take *Mulberries*, and add to them their weight of Sugar; having wet your Sugar with some juicc of *Mulberries*, then stir your Sugar together and put in your *Mulberries* and boil them till they are enough, then take them

them off and boil the Syrrup a while, then put in the *Mulberries*, and let them stand till they be cold.

*Oranges and Lemmons Preserved.*

Take the fairest you can get; lay them in water three days and three nights, to take away their bitterness; then boil them in fair water till they be tender; make as much Syrrup as will make them swim about the pan; let them not boil long, for then the skins will be tough; then let them lie all night in the Syrrup, that they may soak themselves therein; in the morning boil the Syrrup to a convenient thickness, then with it and the *Oranges* and *Lemmons*, fill your *Gally-pots*, and keep them all the year, in this manner you may preserve *Citrons*.

*Goosberries Preserved.*

Let your *Goosberries* be gather'd with their stalks on, cut off their heads and stone them, then put them in Scalding-water, and let them stand therein covered a little while; then take their weight of Sugar finely beat-

en;

en; and lay first a layer of Sugar, then one of *Goosberries* in your Preserving-pan or Skillet, till all be in, putting in for every pound of *Goosberries* a spoonful of fair water, set them on the Embers till the Sugar be melted, then boil them up as fast as you can, till the Syrrup be thick enough; when cold, put them up. In this manner you may preserve *Raspices* and *Mulberries*.

*Preserved Roses, or any other Flowers.*

Take one pound of *Roses*, three pound of Sugar, one pint and a little more of *Rose-water*, make your Syrrup first, and let it stand till it be cold, then take your *Rose-leaves*, having first clipt off all the white, put them in the cold Syrrup and cover them; let your fire be very soft, that they may only simmer two or three hours; then whilst they are hot, put them out into pots or glasses for your use.

*Cherries Preserved.*

Take *Cherries* fully ripe, and newly

ly gather'd, put them to the bottom of your Preserving-pan, let the Cherries and Sugar be of equal weight, then throw some Sugar on the Cherries, and set them over a quick-fire; and as they boil, throw on the rest of the Sugar till the Syrrup be thick enough, then take them out and put them into a Gallipot whilst they are warm; it will not be amiss to add two or three spoonfuls of *Rose-water* to them.

*Apricocks Preserved.*

Let the weight of your Sugar equal the weight of your *Apricocks*, what quantity soever you mind to use; pare and stone your *Apricocks*, and lay them in the Sugar in your Preserving-pan all night, and in the morning set them on the Embers till the Sugar be all melted, and then let them stand and scald an hour; then take them off the fire and let them stand in that Syrrup two days, and then boil them softly till they be tender and well colour'd, and after that, when they are cold, put them up in glasses or pots, which you please.

*Green*

*Green Walnuts Preserv'd.*

Take *Walnuts* and boil them till the water taste bitter, then take them off and put them in cold water, and peel off the rind, and put to them as much Sugar as they weigh, and a little more water than will wet the Sugar, set them on a fire, and when they boil up, take them off, and let them stand two days then boil them again once more.

*Evingo-roots Preserv'd.*

Take *Evingo-roots* fair, and not knotty, one pound, and wash them clean, then set them on the fire, and boil them very tender, peel off their outermost skin, but break them not as you pare them; then let them lie a while in cold water; after this you must take to every pound of roots three quarters of a pound of clarified Sugar and boil it almost to the height of Syrrup, and then put in your roots; but look that they boil but gently together, and stir them as little as may be, for fear of breaking; when they are cold, put them up and keep them.

*En-*

*Emula-Campana-roots Preserv'd.*

Wash them, and scrape them very clean, and cut them thin to the pith, the length of your little finger; and as you cut them, put them in water and let them lie there thirty days, shifting them twice every day, to take away the bitterness; then weigh them, and to every pound of Roots add twelve Ounces of Sugar, clarified first, boiling the Roots very tender, then put them into this Sugar, and let them boil upon a gentle fire until they be enough; having stood a good while off the fire, put them up between hot and cold.

*Conserve of Roses.*

Take red-Rose-buds, clip all the white, either bruised or withered, from them; then add to every pound of Roses, three pound of Sugar, stamp the Roses very small, putting to them a little juice of Lemmon or Rose-water, as they become dry; when you think your Roses small enough, then put your Sugar to them, so beat them together



gether till they be well mingled, then put it up in *Gally-pots* or *Glasses*. In this manner is made the Conserve of *Flowers of Violets*, which doth cool, and open in a burning *Fever* or *Ague*, being dissolved in *Almond-milk*, and so taken; and excellent good for any inflammation in *Children*.

Thus you may also make the Conserve of *Consylips*, which strengthens the *Brain*, and is a Preservative against *Madness*; it helps the *Memory*, asswageth the pain of the *Head*, and helpeth most infirmities thereof. In like manner you may also make Conserve of *Marigolds*, which taken fasting in the morning is very good against *Melancholy*; cureth the trembling of the *Heart*, and very good against any *Pestilential* distemper.

Thus make Conserve of *Sage* and *Scabious*, the one is good against *Melancholy*, drieth and comforteth the *Stomach*, cureth an old *Cough*, and openeth the stopping of the *Liver*: the other, that is *Scabious*, cleanseth the *Breast* and *Lungs*, takes away old *Coughs* and

Im.



Imposthumes of the *Breast* and inward parts.

*How to Candy all sorts of Flowers as they grow with their stalks on.*

Take the *Flowers*, and cut the stalks somewhat short; then take one pound of the whitest and hardest Sugar you can get, put to it eight spoonfuls of *Rose-water*, and boil it till it will roul between your finger and your thumb; then take it from the fire, and cool it with a stick, and as it waxeth cold, dip in all your *Flowers*, and taking them out again suddenly, lay them one by one on the bottom of a *Sieve*, then turn a joined *Stool* with the feet upward; set the *sieve* on the feet thereof, then cover it with a fair linnen cloth, and set a *Chafing-dish* of coals in the midst of the stool underneath the sieve, and the heat thereof will dry your *Candy* speedily, which will look very pleasantly, and keep the whole year.

*Candied Eringo-roots.*

Take of your *Eringo-roots* ready to be preserved, and weigh them, and to every pound of *Roots* you must take of the purest *Sugar* you can get two pound, and clarify it with the whites of *Eggs* exceeding well, that it may be as clear as *Crystal*; it being clarified, you must boil it to the height of *Manns Christ*, and then dip in your *Roots* two or three at once till they are all *Candied*; put them in a *Stove*, and so keep them all the year.

*The best and most approved way to  
dry Plumbs.*

Take *Plumbs* when they are fully grown, with the stalks on them; however let them be green, split them on the one side, and put them in hot water (but not too hot) and so let them stand three or four hours; then to a pound of them take three quarters of a pound of *Sugar* beaten very fine, and eight spoonfuls of water to every pound; set them on hot Embers till the *Sugar* be melted; and after that,  
boil

boil them till they be very tender, letting them stand in that Syrrup three days to plump them; then take them out, and wash the Syrrup from them in warm water, and wipe them dry in a fine *Linnen-cloth*, then set them on plates, and let them dry in a Stove; dry them not in an Oven, for then they will be tough.

*Proper Colours for Fruitage.*

*Saffron* is the best Yellow, *Sap-green* the best Green, *Indian-lake* the best Red; all your Colours must be temper'd with *Gum-water* made of *Rose-water*.

*Quince Marmelade.*

Take of the fairest *Quinces*, wash them very clean, grate them very small, and wring out as much juice as you can; then take other *Quinces* and cut them in six pieces, put them into a pot, let them be evapoured with hot water, until they be thoroughly mellow; then take half a potfull of the former juice, and pour it upon the former, stew'd and cut to pieces; break

it well together, and put the rest of the juice amongst it; then wring it through a clean thin cloth; seeth no more of this juice at once than will fill a box therewith, and put white *Sugar* to it, as much as you please.

*How to make Syrrup of Violets.*

Boil fair water, and scum it, and to every ounce so scum'd and boil'd, take six ounces of the blew of *Violets*, only shift them as before nine times, and the last time take nine ounces of *Violets*; let them stand between times of shifting twelve hours, keeping the liquor still on hot *Embers*, that it may be but milk-warm; after the first shifting, you must stamp and strain your last nine ounces of *Violets*, and put in only the juice of them, then take to every pint of this liquor thus prepared one pound of *Sugar* finely beaten, boil it, and keep it stirring till all the *Sugar* be melted, which you must do, if you can, before it boil; afterwards boil it up with a quick fire.

*Syrup of Roses.*

Take *Damask Roses*, and clip off the white of them, for every pint of water take six ounces of them, boil your water first, and scum it, then let them stand twelve hours, wringing out the *Roses*, and putting in new eight times, then wringing out the last, put in the juice of four ounces of *Roses* only, and so make it up as before.

*Syrup of Coltsfoot.*

Take the leaves of *Coltsfoot*, and wash them very clean, then wipe them with a clean cloth leaf by leaf, then dry them well with a cloth, then beat them in a *Mortar*, and put them in a *Strainer*, and wring all the juice you can out of them, and put it into *Glasses*, and let it stand in them to settle all night, the next day pour out the clearest of the *Juice* from the *Grounds* into a clean *Bason*, and take for every pint thereof a pound of *Sugar* finely beaten, boil the *Juice* of *Coltsfoot* softly on a *Charcoal* fire, and when

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you

you have well scum'd it, put in the *Sugar* according to its proportion, and so let them boil together, keeping it with due scumming, until it will stand on a stiff purl, dropping it on a *Plate*; then take it from the fire, and pour it through a *Jelly-bag* into a fair *Basin*, putting first a branch or two of *Rosemary* into the *Bags* bottom, then keep it stirring with a spoon till it be lukewarm, otherwise it will have a *Cream* upon it; so letting it stand all night, put it in what *Vessels* you think fit to keep it in, for your future use and service.

Let these forms suffice to furnish you with the knowledg of making any other Syrrups; you need no better a pattern than this, for the making of a many others, as is the Syrrup of Wormwood, take the like quantity of Sugar, with the Juice of the said Wormwood, the Sugar being first clarified, and so make it up according to art; in the like manner you may make Syrrup of Betony, Borage, Bugloss, Cardis, Cammomel, Succory, Endive, Strawberries, Fumitory, Groundear,

dear, Purslain, Sage, Scabious, Scordium, Housleek, with many more. But enough of this; and therefore I shall next treat of *Distillation*.

## OF DISTILLATION.

**L**adies, before you come to the knowledg of distilling *Waters*, you ought in the first place be furnished with good *Stills*, which *Stills* must either be of *Tynne*, or sweet *Earth*, wherein you may distill all manner of *Waters*, either for the health of your own Family or others.

Now by the way observe, you may easily make your *Waters* look of what colour you please, if you will first distill your *Water* in a *Stillatory*, and then put it in a great Glass of strength, and fill it as full of those *Flowers* whose *Colours* you desire, then stop it and set it in the *Stillatory*, and let it distill, and you shall have their perfect colour.

Of precious and excellent *Waters*  
O 4. there



there are thousands, wherefore I shall only set down here some of the choicest and most valuable.

*Dr. Stevens his famous Water.*

Take a gallon of Gascoin-wine, of Ginger, Gallinal, Cinamon-Grains, Cloves, Mace, Nutmegs, Anniseeds, Carraway-seed, Coriander-seed, Fennel-seed, and Sugar, of every one a dram; then take of Sack and Ale a quart of each, of Camomile, Sage, Mint, Red-roses, Tyme, Pellitory of the Wall, Wild Marjoram, Wild Tyme, Lavender, Pennyroyal, Fennel-roots, Parsly-roots, and Set-wall-roots, of each half a handful; then beat the Spice small, and bruise the Herbs, and put them all together into the Wine, and so let it stand sixteen hours, stirring it now and then, then distill it in a *Limbeck* with a soft fire, the first pint of the *Water* by it self, for it is the best.

The principal use of this *Water* is against all cold Diseases, it preserveth *Youth*, comforteth the *Stomack*, cureth

reth the *Stone* of what nature soever, using but two spoonfuls in seven days: It preserved *Dr. Stevens* ten years *Bed-rid*, that he lived to Ninety eight years.

*Aqua Mirabilis.*

Take three pints of White-wine, of *Aquavitæ*, and Juice of *Saladine*, of each a pint; one dram of *Cardamer* and one dram of *Mellilot* flowers, *Cubebæ* a dram, of *Gallingale* *Nutmegs*, *Cloves*, *Mace* and *Ginger*, of each a dram; mingle all these together over night, the next morning set them a *Still*ing in a *Glass-Limbeck*. This admirable *Water* dissolveth the swelling of the *Lungs*, and restoreth them when perished; it suffereth not the *Blood* to putrifie; neither need he or she to breathe a *Vein*, that useth this *Water* often; it cureth the *Heart-burn*, and purgeth *Melancholy* and *Flegm*; it expelleth *Urine*; it preserveth a good *Colour* in the *Face*; and is an utter enemy to the *Palsie*; take three spoonfuls of it at a time, morning and evening twice a week.

*A most approved Water for the Eyes.*

Take a new-laid *Egg* and roast it hard, then cut the shell in the midst and take out the yolk and put some white *Copporice* where the yolk was, then bind the *Egg* together again, and let it lye till it begin to be a *Water*, then take the white forth from both sides of the *Egg*, and put the same into a *Glass* of fair running water, and so let it stand a while; then strain it through a fair *Linnen-cloth*, and keep it close stopped in a *Glass*, and therewith wash your *Eyes* morning and evening.

*An admirable Water against the  
Stone in the Kidneys.*

Take of the middle rind of the *Root* of *Ash* bruised two pound, *Juniper berries* bruised three pound; *Venice-Turpentine* of the best, two pound and an half; put these into twelve pints of *Spring-water* in a *Glass-vessel* well closed, and there let them purifie in *Hors-dung* three Months, then distill them in *Ashes*, and there will come forth an *Oyl* and a *Water*; seperate the  
one

one from the other, ten or twelve drops being taken of this *Oyl* every morning in four or six Spoonfuls of the said *Water*, dissolves the *Stone* and *Gravel* in the *Kidneys* most wonderfully.

*An excellent Water for the Worms.*

Take of *Worm-seeds* bruised, eight ounces; the shaving of *Harts-horn*, two ounces; of *Peach-flowers* dri'd, an ounce; of *Albes* bruised, half an ounce; pour on these the *Waters* of *Tansie*, *Rue*, *Peach-flowers*, and of *Wormwood*, of each a pint and half; let them be digested in a *Glass-vessel* three days, then distill them; cohobate this *Water* three times. This *Water* may be given from half an ounce to three ounces, according to the age and strength of the person. A small quantity for young *Children* will work the desired effect; it infallibly kills *Stomack-worms*, *Maw-worms*, or any other inwardly infesting the *Body*.

*An excellent artificial Wine like Claret, but much better, and by many degrees brisker.*

Take two gallons of your best *Sider* (some esteem *Worcester-shire Red-streak* the best) and mingle it with six gallons of *Water* ; put thereunto eight pound of the best *Malaga Raisins* bruised in a *Mortar* ; let them stand close covered in a warm place , for the space of a fortnight , stirring them every two days well together ; then press out the *Raisins* , and put the liquor into the same *Vessel* again ; to which, add a quart of the juice of *Raspberries* , and a pint of the juice of black *Cherries* ; cover this liquor with *Bread* spread thick with *Mustard* , the *Mustard side* being downward , and so let it work by the fire-side three or four days ; then turn it up, and let it stand a week , and then bottle it up , and it will taste as quick as the briskest liquor whatever , and is a very pleasant drink , and much wholsomer than *Fisch-wine*.

*An Ointment for any Wound or Sore.*

Take two pound of *Sheeps-suet*, or rather *Deers-suet*, a pint of *Candy-Oyl*, a quarter of a pound of the newest and best *Bees-wax*, melting them all together, and stirring them well; and put to them one ounce of the *Oyl of Spike*, and half an ounce of the *Goldsmiths Boras*; then heat them again, and stir them altogether; put it up in a *Gally-pot* and keep it close stopped, till you have cause to use it. This is an approved *Ointment for any Wound or Sore*, new or old.

*A Sear-cloth for all Aches.*

Take *Rosin* one pound, *Perrosin* a quarter of a pound, as much *Mastick*, *Deers Suit* the like, *Turpentine* two ounces, *Cloves* bruised one ounce, *Mace* bruised two ounces, *Saffron* two drams, boil all these together in *Oyl of Camemile*, and preserve it for your use. This hath done many good when nothing else would.

Now, that I may not seem wholly  
to

to apply my discourse and study for the benefit of young *Court Ladies* and *City Madams*, I shall descend into the *Countrey*, and find out something worthy the observation of a *Rural Gentlewoman*.

*What things belong to a Country-Gentlewoman: Of Dayries, and making Butter and Cheese.*

**G***entlewomen*, that you may be delighted with your own experience as well as satisfied in the labours of your *Servants*, I shall give you an account of what must be pre-observed in the keeping of a *Dairy*.

Let your *Kine* be of the best choice and breed that possibly can be procured; and the larger the *Cow* is, the better she is, whereof *Lincolnshire* and *Cheshire* afford great plenty. The reason why I advise you to chuse large *Cattle*, is, that when they grow old, and will yield but little *Milk*, you may then feed and fatten them for the

*Sham-*



*Shambles.* The common and most known signs of a *Cow* that gives good store of *Milk*, are, a wreathed *Horn*, a thin *Neck*, and a larg hairy *Derw-lap*, a full *Udder*, and the *Teats* long and thick.

The best *Black Kine* are said to come from *Cheeshire*, *Lancashire*, *Derbyshire*, *York-shire*; the best red *Cows* (whose *Milk* is so much esteemed above all other of that kind for its extraordinary nourishing quality) come from *Gloucester-shire*, *Somerset-shire*; the *Pied Kine* come commonly from *Lincoln-shire*, and are little inferior to the rest.

Thus you see *England* affords variety enough of extraordinary good *Cows* for the good *Houfewise* to make choice of as she pleaseth; but withal let her be careful that the *Bull* be of as good a breed as the *Kine* themselves, otherwise the increase will degenerate, and your *Dairy* in time run to ruin.

If at any time you buy any *Kine* to encrease your *Dairy*, you must be  
care-

careful they come not from a *Soil* that is more fruitful than your own; but rather not so *fertile*, or being not so good pasture, for then they will the better prosper and thrive with you; otherwise it is ten to one they will pine away, and fall into many *Distempers*: *Cows* are said to give most *Milk* when they have newly *Calved*. If a *Cow* gives a *gallon* at a time constantly, she may pass for a very good *Milch-Cow*; there are some *Cows* which give a *gallon* and *half*, but very few who give two at a time.

You cannot design a better time for your *Cow* to *calve* in than at the latter end of *February*, or in the Months of *March* or *April*, for then the *Grass* is coming on, or springing up in its perfect goodness.

The hours or times most approved and commonly used for *Milking*, are in the *Spring* and *Summer*, between five or six in the morning, and six in the evening. Some very unprofitably, with the pretence of reason, milk their *Cows* in the *Summer-season*, betwixt the  
hours

hours of twelve and one ; but I would not have it to be a president for any to follow. There is an old Proverb very pertinent to what is here related ; *That two good meals are better then three bad ones* : It is the worst point of *Huswifry* that can be to leave the *Cow* half *Milked* ; for besides the loss of *Milk* , it is the ready way to make the *Cow* dry, and so become unprofitable to the *Dairy*.

Now the profits arising from *Milk* , are chiefly three, *viz.* *Cream*, *Butter* and *Cheese* ; the *Cream* is the very heart and strength of the *Milk* , which must be skimmed very cleanly : Cleanly, I say, for *Cleanliness* is such an ornament to a good *Huswife* , that if she want any part thereof , she loseth both that and all other good names whatsoever. *Cream* is not to be kept above two days in *Summer* , and not above four in the *Winter* , if you will be always provided with the best and and sweetest *Butter* ; But before we speak of that , I shall here insert some excellent Receipts for made-*Cream* , and *Milk* made better by Art. *How*

*How to make your ordinary clouted Cream.*

Take a quantity of *Milk* from the *Cow*, and put it into a broad *Earthen-pan*, and set it over a slow fire, letting it stand there from morning to night, suffering it not to boil by any means; then take it off the fire, and set it in some place all night to cool, in the morning dish off your *Cream*, for it will be very thick.

*To make fresh Cheese in Cream.*

Take a pottle of new *Milk* as it cometh from the *Cow*, and half a pound of blanched *Almonds* beaten very small, and make a thick *Almond milk*, with a pint of *Cream* strained; and a little before you go to Dinner make it blood-warm, season it with a little *Sugar*, *Rose-water*, and searsed *Ginger*, and put to it a little *Runnet*, and when it is scummed, bread it up, and whey it, and put it into a *Mould*, and press it with your hand; and when it is well wheyed put it into a *Dish* with *Cream*.

*Cream.*

*Cream of Codlins.*

After you have scalded your *Codlins* and peel'd off the skins, and scrap'd the pulps from the cores, with a little *Sugar* and *Rose-water*, strain them, and lay the pulp of your *Codlins* in a *Dish*, with as much raw *Cream* as you please about them; there are several other ways propounded, but this is most satisfactory to the *Palat*.

*To make a Junket.*

Take *Ews* or *Goats-milk*; if you have neither of these, then take *Cows-milk*, and put it over the fire to warm, then put in a little *Rennet* to it; then pour it out into a *Dish*, and let it cool, then strew on *Cinnamon* and *Sugar*, then take some *Cream* and lay upon it, scraping *Sugar* thereon, serve it up.

Here note by the way, that you cannot keep *Cream* above three days in *Summer*, and six days in *Winter* without prejudice.

I need not tell you how to make *Butter*, since there are very few in the  
Coun-

*Countrey* that can be ignorant thereof; wherefore I shall only say, that the best time to pot your *Butter* is in the Month of *May*, for then the air is most temperate; and the *Butter* will take *Salt* best; however it may be done any time betwixt *May* and *September*. In preserving thus your *Butter*, you may not only supply your *House* therewith, but to your profit furnish others.

There is another profit which ariseth from the *Dairy*, and that is *Cheese*; of which there are three kinds, *Morning-Milk-Cheese*, *Nettle-Cheese*, and *floaten-Milk-Cheese*: The first is the fattest and best that is made in this Kingdom; the *Nettle-Cheese* is so called, because when the *Cheese* is new made, *Nettles* are put upon it; which *Nettles* are to be renew'd once in two days: The *floaten-Milk-Cheese* is the worst of all *Cheeses*, and indeed so coarse, that as I like not to feed thereof, so I love not to write of it. What is further to be spoken of a *Dairy* I shall refer it to my advice to that *Maid* who

who desires to be a *Dairy-Maid* in a great House.

I have hitherto, Ladies endeavour'd the accomplishment of *Gentlewomen* well extracted; but as you cannot do all things your selves, so you must have Attendants and Servants about you, such whose good *Qualifications* may not only render them fit for your *employments*, but in the performance thereof they may credit the House wherein they live, and profit their own selves; to such therefore I direct my following Advice.

*And first to all Gentlewomen, who though well-born, are notwithstanding by indigency necessitated to serve some Person of Quality.*

In the first place, I would not have you look upon your condition, as to what it hath been, but what it is; learn what ever you can, and flight no opportunity which may advance your knowledge to the height of your birth, for want of which, some by reason of their  
Parents



Parents negligence, think they have enough to maintain their Children in a good equipage, and therefore slight those Arts which may not onely be ornamental, but beneficial to their Children hereafter, vainly imagining that poverty will never approach their Gates; by which cross mistake their Daughters are often exposed to great hardships, many times contenting themselves to serve as *Chambermaids*, because they have not the *Accomplishments* of a *Waiting-woman* or an *House-keeper*; and so whereas their own natural and acquired parts might raise in every ones opinion a great esteem of their worth and merit, and incline Ladies to covet their company, sit at Table, and have a command in the House, respect from the rest of the *Servants*, wear good *Clothes*, and have a considerable *salary*; instead thereof, the meanness of their qualifications render them only fit companions for *Grooms* and *Footboys*.

Wherefore in the first place I shall advise all Parents (be their *Estates* never so good, and their *Revenues* large)

To endeavour the *gentile education* of their *Daughters*, encouraging them to learn whatever opportunity offers, worthy a good estimation. For *Riches* hath *Wings*, and will quickly fly away; or *Death* comes and removes the *Parents*, leaving the *Children* to the tuition of merciless and unconscionable *Executors*, or others intrusted, who only study how to rob the *Orphans* of their due, and afterwards thrust them into the *World*, giving them neither their own *money*, nor half the *education* they deserved; now if there be a *treasury* laid up within by *education*, by which they may live (without an *Estate* their *Parents* shall leave them) in some honest and creditable *employment*, their condition will be so establisht, that nothing almost but *death* or *sickness* can make an alteration therein, and may boldly despise and scorn the various vicissitudes of common *misfortunes*. For this reason I would have you to lose no time, but improve all you may in learning whatever may benefit a *Woman*.

If your *Father* hath had large *Revenues*,

nues, and could talk loudly of his *Birth*, and so may think this servile life beneath you, yet thank God you can do something for an honest *livelibood*, and be never the less submissive; for if you are a *Servant*, you must do what becomes a *Servant*; if your extraction be mean, and have attained to serviceable *preferment*, give God the glory, and be more careful to please.

If you desire to be a *Waiting-Gentlewoman*, it will be expected that you can *Dress well*, *Preserve well*, and *Write well* a legible hand, good language, and good English; have some *Skill in Arithmetick*: *Carve well*, and let your *Behaviour* be modest and courteous to all persons according to their degree; humble and submissive to your *Lord and Lady*, or *Master and Mistress*; neat in your *Habit*; loving to *Servants*; sober in your *Countenance* and *Discourse*; not using any wanton gesture, which may give *Gentlemen* occasion to suspect your *levity*, and so court you to *Debauchery*, and so lose a reputation irrecoverable.

If

If you would be an *House-keeper*, it will be required that your *behaviour* be grave and *solid*, which will inculcate into their beliefs that you are able to govern a *Family*. And as I told you before, you must *Preserve* well, so you must have a *competent* knowledge in *Distilling*, making *Cates*, all manner of *Spoon-meats*, and the like. Be careful in looking after the *Servants*, that every one perform their *Duty* in their several places, that they keep good hours in *up-rising* and *lying down*; and that no *Goods* be either *spoil'd*, or *imbezeld*.

That all *Strangers* be nobly and civilly used in their *Chambers*; and that your *Master* or *Lady* be not dishonoured through neglect or miscarriage of *Servants*.

To be first *up* and last in *bed*, to prevent *junketing*.

To make *Salves* and *Ointments* to dress the wounds of the poor about you, with other things of your own *compassion*, with which you may *compassionate* the *sick* and *indigent*: for commonly all good and charitable *Ladies*

do make this part of their *House-keepers* business.

*To all Maidens, who desire to be Chamber-Maids to persons of Quality.*

**I**T will be required of you, that you *Dress* well, that you may be able to supply the place of the *Waiting-woman* should she chance to fall sick, or be absent from your *Lady*; you must wash fine *Linnen* well; and starch *Tiffanies*, *Lawns*, *Points* and *Laces*, mend them neatly; and wash white *Sarcenets*, with such like things.

You must make your *Ladies Bed*; lay up, and lay out her *Night-cloaths*; see that her *Chamber* be kept clean, and nothing wanting which she desires or requires to be done. Be *modest* in your *deportment*, ready at her call, always *diligent*, answering not again when reprovd, but with *pacifying* words; loving and courteous to your fellow-servants, not *gigling* or *idling* out your time, nor wantoning in the *society* of *Men*; you will find the *benefits* thereof;

for an *honest* and *sober* Man will sooner make that *Woman* his *Wife* whom he seeth continually imployed about her *business*, than one who makes it her *business* to trifle away her own and others time; neither will a virtuous and understanding *Mistress* long entertain such a *Servant* whom she finds of such a *temper*.

Be not subject to change, *For a rolling Stone gathers no Moss*; and as you will gain but little *Money*, so if you ramble up and down you will lose your *credit*.

It may be a *fellow servant* may court you; but before you entertain the *motion*, consider how you must live; by inconsiderately *Marrying* you may have one *joyful meeting*, and ever after a *sorrowful living*, and have time to *repent* of your rash *matching*.

*Instructions for all Nursery-Maids  
in Noble Families.*

**Y**OU ought to be naturally inclined to love *young Children*, or else you will soon discover your *unfitness* to manage

that charge; you must be neat and cleanly about them, and careful to keep good hours for them: Get their *Breakfasts* and *Suppers* in good and convenient time; let them not sit too long, but walk them often up and down, especially those who cannot go well of themselves; take heed they get no falls by your carelessness, for by such means many (the cause at first being unperceivable) have afterwards grown irrecoverably lame or crooked; wherefore if any such thing should happen, conceal it not, though you may justly incur a great deal of blame therefore.

I knew a Gentlewoman absolutely spoil'd by such a concealment; her Nurse by negligence let her fall (being very young) from a Table; and by the fall her thigh-bone was dislocated, the Nurse fearing the indignation and displeasure of the Child's Parents, who were rich and potent, conceal'd it a long time, under the pretence of some other indisposition; endeavouring in the meantime the reducing of the bone to its proper place; but by reason of an inter-



interposition of a *Jelly* between the *dislocations*, it could not be done, and then when it was too late the *Parents* were acquainted with the sad condition of their beloved *Child*, and here-upon all means imaginable used for its *recovery*, but all in vain, although they had been at some *hundreds of pounds* charge for the *cure*.

She is now as lovely a young *Gentlewoman*, as a ravisht eye can feast upon; but it would break the heart of that *body* the eye belongs unto to see her go; her *back-side-walking* would force a man from her to the *Indies*, and yet her *Face* would attract him to her twice as far.

But to my purpose; be not *churlish* or *dogged* to them, but *merry* and *pleasant*, and contrive and invent pretty *pastimes* agreeable to their *age*; keep their *Linnen* and other things always *mended*, and suffer them not to run too fast to *decay*. Do not shew a partiality in your *love* to any of them, for that dejects the rest: Be careful to hear them *read* if it be imposed upon you, and be not

too *hasty* with them ; have a special care how you behave your self before them , neither *speaking* nor *acting* misbecomingly , lest your bad example prove the *subject* of their imitation.

*Instructions for all Chamber-maids to  
Gentlewomen in City and Country.*

**F**ROM you it will be required that you *wash* and *starch* very well both *Tiffanies*, *Lawn s*, *Points* and *Laces* and that you can mend what is amiss in them.

That you work *Needle-work* well , and all sorts of *Plain-work*, or any other *work* with the *Needle* which is used in such *Houses*.

That you *wash* *black* and *white* *Sarsets* ; that you *dress* well , and diligently perform what you are *commanded* by your *Mistress* ; be neat in your *Habit*, modest in your *Carriage*, silent when she is *angry*, willing to *please* , quick and *neat-handed* about what you have to do.

You must know how to make all  
man-

manner of *Spoon-meats*, to raise *Paste*, to dress *Meat* well, ( though not often required thereunto ) both of *Fish* and *Flesh*; to make *Sauces*, garnish *Dishes*, make all sorts of *Pickles*, to see that every thing be served in well and handsomely to the *Table*, in due time, and to wait with a grateful *decorum*, at the *Table*, if need should require.

Keep your *Mistresses Chamber* clean, and lay up every thing in its due place; you ought to be *Skilful* in buying any thing in the *Market*, if you be intrusted therewith; these things will be expected from you in those *Houses* where there is no *Head-Cook*. If there be no *Butler*, you must see all things decent and fitting in the *Parlour* and *Dining-room*.

In a word, you must *divest* your *Mistress* from all the care you can, giving to her a just and true account of what *Moneys* you lay out, shewing your self *thrifty* in all your *disbursements*; be careful in over-looking inferior *Servants*, that they waste nothing which belong to your *Master* and *Mistress*.

If you are thus *qualified*, and be of an *humble* and good *disposition*, your merit will deserve a good *Sallery*, and a great deal of *love* and *respect*. If you have not these *accomplishments*, endeavour their *procuration* by *sparing* some *Money* from *superfluous expence* and *over-gaudy clothes*; for to see a *Maid* finely *trickt up*, having a *fine show without*, and not one good *qualification within*, is like a *joynted Bartholomew-Baby*, bought for no other use than to be *look'd upon*.

*Instructions for Nursery-Maids to Gentlewomen, both in London, or elsewhere.*

**L** Et me advise you, first to consider the *charge* you take in hand, and not to desire it as too many do, because it is an *ease* kind of *life*, void of *labour* and *pains-taking*, thinking also that *Children* are easily pleas'd with any thing; I can assure you the *contrary*; for it is a *troublesome employment*, and the *charge* is of greater *weight* than such vainly imagine. You

You ought in the first place to be of a *gentle* and good disposition, sober in your *Carriage*, neat in your *Apparel*; not *stuggish* nor *heavy-headed*, but watchful and careful in the *night season*, for fear any of the *Children* should be ill; and keep due hours for their *up-rising* and going to *bed*.

Take special care that they eat nothing which may *over-charge* their *Stomacks*. If you observe their *Faces* at any time *paler* than ordinary, or complain of *pain* in their *Stomack*, conclude it is the *Worms* that troubles them; and therefore give them *remedies* suitable to the *Distemper*; do this often whether you see those *Symptoms* or no, the neglect of which hath been the *destruction* of many hopeful *Children*.

Keep them (whatever you do) *sweet* and *clean*, and moderately *warm*; teach them some good *Forms* of *Prayer*, and to *read* as they are capable; restrain them from *drinking* too much *Wine*, *strong Liquors*, and *eating* *over-much Fruit*.

*Beloving* and *cheerful* with them, not

*humping or beating* them, as many do, contrary to the knowledg and pleasure of their *Parents*: That *Mother* is very unwise that will give *liberty* to *Servants* to strike her *Children*; and that *Servants* is over-sawcy and ill natur'd who dares do it without her *Mistrisses* privity and consent.

This is your *Duty*, and unless you can and will do this, never undertake this *charge*.

*Instructions for such who desire to be absolute Cook-maids in good and great Houses.*

**I**T is a common thing now-adays for *Cook-maids* to ask great *Wages*, although they are *conscious* to themselves of their *inability* of performing almost any thing; which as it is *unconscionable* so to do, so in the end it will prove *disgraceful* to them: I shall therefore tell you what in reason may be required from you, and what justly you ought to perform.

Your *skill* will chiefly consist in dres-  
sing

sing all sorts of *Meat*, both *Fish*, *Flesh*, and *Fowl*, all manner of *Baked-meats*, all kind of *Sauces*, and which are most proper for every sort of *Dish*, and be curious in *garnishing* your *Dishes*, and making all manner of *Pickles*, of all which I have treated of before, as you will find it in the *Chapter* of my *Instructions* for young *Ladies* and *Gentlewomen*, in the *Art* of *Cookery*, wherein you may be supplied with the *Customary* and *a-la-mode* ways of dressing all sorts of *Meats*.

And as you must know how to dress *Meat* well, so you must know how to save what is left of that you have dressed, of which you may make both *handsome* and *toothsome Dishes* again, to the saving of your *Masters purse*, and the credit of his *Table*.

Be as saving as you can, and cleanly about every thing; see also that your *Kitchen* be kept clean, and all things *soured* in due time; your *Larders* also and *Cubbards*, that there be no bits of *Meat* or *Bread* lie about them to *spoil* and *stink*.

That



That your *Meat* taint not for want of good *Salting*.

That you keep good *hours* for your *Meals*, else you put an *house* quite out of order; do not covet to have the *Kitchen-stuff* for your *vails*, but rather ask the more *wages*, for that may make you an ill *Huswife* of your *Masters* goods, and teach you to be a *thief*; for you will be apt to put that which goes into the *tried suit* into your *pot*.

Lay not all your *Wages* on your *back*; but lay up something against *sickness*, and an hundred other *Casualties*; assure your self, it is more commendable for one of your *Profession* to go decent and clean, than gaudily fine.

Take this in part of that good counsel I could give you had I time; which if you follow, the greatest benefit will be your own at last.

#### *Instructions for Under-Cook Maids.*

**I**T behoves you to be very diligent and willing to do what you are bid to do; and though your employment be

be greasie and smutty, yet if you please you may keep your self from being nasty, therefore let it be your care to keep your self clean. Observe every thing in Cookery that is done by your Superiour, treasure it up in your memory, and when you meet with a convenient opportunity, put that in practice which you have observed; this course will advance you from a Drudg to be a Cook another day.

Every one must have a beginning; and if you will be ingenious and willing to learn, there is none will be so churlish or unkind as to be unwilling to teach you; but if you are stubborn and careless, who do you think will trouble themselves with you? Beware of Gossips, for they will misadvise you; beware of the solicitations of the flesh, for they will undo you; and though you may have mean thoughts of your self, and think none will meddle with such as you; it is a mistake, Hungry Dogs will eat dirty Puddings; and I my self have known a brave Gallant to fall foul with the Wench of the Scullery, when  
some.

some others would have *hazzarded* their *life* for one sole enjoyment of that incomparable *Lady* his *Wife*, he so ingratelully *sighted*.

*Instructions for Dairy-Maids in great Houses.*

**H**AVE a care that all your *Vessels* be *scalded* well and kept very *clean*; that you *milk* your *Cattel* in due time, for your *Kine* by custom will expect it, though you *neglect* it, which will tend much to their *detriment*.

Waste not your *Cream* by giving it away to *liquorish persons*; keep certain days for your *Churning*, and be sure to make up your *Butter* neatly and cleanly, washing it well from the *Butter-Milk*, and then *salt* it well.

Be careful to make your *Cheese* good and tender, by well ordering them; and see that your *Hogs* have the *Whey*, and that it be not given away to *idle* or *gossipping* people, who live meerly upon what they can get from *Servants*: That you provide your *Winter-Butter* and

and *Cheese* in the *summer*, as in *May*; and when your *Rowens* come in, be sparing of your *Fire*, and do not lavish away your *Milk*, *Butter*, or *Cheese*.

If you have any *Fowls* to fat, or *Pigs*, look to them that they may be your *credit* and not your *shame*, when they come to the *Table*.

When you *milk* your *Cattel*, stroke them well, and in the *Summer-time* save those strokings by themselves, to put into your *Morning-Milk-cheese*.

*Instructions for Laundry-Maids in great Houses.*

**Y**OUR Duty will be to take care of all the *Linnen* in the *House*, excepting *Points* and *Laces*; whatever you *wash*, do it up quickly, that it may not *stink* and grow *yellow*, and be forced to the *washing* again before it be used.

Let all the *bracks* in the *Linnen*, or *rents*, be duly *mended*; and keep your certain days of *washing*, and other days for the making clean of such *Rooms* as are appointed you. Be

304 *The Gentlewomans Companion, or*

Be sparing of your *Soap*, *Fire* and *Candle*.

Entertain no *Chare-woman* unknown to your *Lady* or *Mistress*.

Be careful that your *Tubs* and *Copper*, or whatever else you make use of, be kept *clean*, and in good *repair*.

That you rise *early* every morning, but more especially on *Washing-days*.

*Instructions for House-Maids in great Houses.*

**Y**OUR principal *Office* is to make *clean* the greatest part of the *House*; and so that you suffer no *room* to lie *foul*; that you look well to all the *stuff*, and see that they be often *brushed*, and the *Beds* frequently *turned*.

That you do not *misplace* any thing by carrying it out of one *room* into another, for that is the *way* to have them *lost*, or you soundly *chid* for their being not in their proper *places*.

That you be careful for, and diligent to all *Strangers*, and see that they lack nothing in their *Chambers*, which  
your

your *Mistress* or *Lady* will allow ; and that your *Closet-stools* and *Chamber-pots* be duly emptied and kept clean.

That you help the *Laundry-Maid* in a morning on a *Washing-day*.

That in the afternoon you be ready to help the *House-keeper* or the *Waiting-woman* in their *Preserving* and *Distilling*.

*To Scullery-Maids in great Houses.*

**T**here are several *Rooms* that you must keep sweet and clean, as the *Kitchen*, *Pantry*, *Wash-house*, &c.

That you wash and scour all the *Plates* and *Dishes* which are used in the *Kitchen*, also *Kettles*, *Pots*, *Pans*, *Chamber-pots*, with all other *Iron*, *Brass*, and *Painter* materials that belong to the *Chambers* or *Kitchen*; and lastly, you must wash your own *Linnen*. Thus *Ladies*, I have endeavoured to shew your *Servants* their duties in their respective places, and what qualifications they ought to have, which may enable and fit them for your service.

vice. I shall now return to the *Compleatment* of those *Accomplishments* which best become your noble and gentile extraction,

I have already decared how you ought to be educated from your *Minority* to better *Maturity* of years, and from thence what your *deportment* ought to be to all persons in all places; their remaineth only some *Instructions* how you may talk and that elegantly, to the same persons at a distance, whether relations, friends, or acquaintance, and that is by *Letter*; having given you some general *Instructions* how to pen them, I shall lay you down some choice patterns of *Letters* upon several occasions for your imitation. I shall conclude at present this *Treatise* with some witty *Dialogues*, or interchangeable *Discourses* between several of your Sex eminent for birth, worth and ingenuity.



Some general and choice Rules for Writing of Letters.

First, what a Letter is? It is or ought to be the express Image of the Mind, represented in writing to a friend at a distance; wherein is declared what He or She would do or have done. This excellent use we have of Letters, that when distance of place will not admit of Union of persons, or converse *Viva voce*; that deplorable defect is supplied by a Letter or *Missive*; and indeed the necessity of conversing one with another as long as we live, layeth an unavoidable cogency of communicating our affairs each to other; without which friends at a distance could have no correspondence one with the other.

Though it lyeth not in the power of every one to make use of these excellent means for reciprocal Communication; yet we see daily the illiterate and ignorant will make hard shifts rather than go without the benefit thereof, applying themselves to friends that can write;

*write* ; or if they have none, to *Scriveners* or other strangers, venturing their *secrets* with them, rather than their *friend* shall go without the knowledg of them.

But as for you, *Ladies*, for whose use this *Book* was framed, I question not your *Writing* well ; but without *inditing* well, it will signifie but little ; to the intent therefore you may *polish* your *Epistolical compositions*, observe these two things therein, that is, the *Matter* and *Form*.

The *Matter* of *Letters* is any thing that may be *discoursed* of without any *exception* ; or that which you would freely discover to your *Relations* , or discourse to your *friend* when present, the same you would do by *Letter* when he is absent , if it stands with *conveniency*. For sometimes it is not convenient to trust that in a sheet of *Paper* , which if *lost* or *miscarried* may be the great *detriment* , if not the utter *ruin* of the *person*. This matter you must know varieth much according to the *subject* you *write* upon. I shall endeavour to  
*treat*

treat a little of all the common subjects which are the usual occasion of Letter-writing,

*Of Intelligence or Advice.*

THESE Letters are the informers of our friends, our own, or others concerns. There is no great matter of invention required in them, for the very subject will afford you matter enough; all that is required of you in this, are these two things; the first, that you word your Matter well, and that you write not any thing *unadvisedly*, which you cannot *justifie*; but above all, have a care of *News-writing*, if it nearly concern the State, or any great person, thereunto belonging.

*Of Friend-Chastisement.*

IF you have a dear Female-friend, whom you suspect of any youthful excursions, especially *levity*, and would reduce her to a better understanding, mildly lay open her errors; and therein discover what an enemy she hath been to God and to her own reputation, that there

there is no way to reconcile her self to God and the *World*, but by her future-exemplary modest carriage. And that she may not think your *reproofs* have their original from *malice* or *hatred* to her person, declare, what a great esteem you ever had for her excellent parts, and rare endowments of mind; and what a pitty it is, such excellencies should be eclipsed by such foul *misearriages*; that it is not your sorrow alone, but the grief of several of her friends; and then subtilly insinuate this, That had it not been a friend you so dearly loved, you could have been well content to have been silent; but contrary, the love you bear her, obliged you to reveal the evil reports you have heard of her, and how troubled you are, to see her commendations so limited with exceptions: Were it not that shee is — she is absolutely one of the finest Gentlewomen in Europe. Then conclude that you hope she will take all in good part, and that she will highly oblige you, to use the same freedom as you have done with her, if she hears ought amiss.

Of

*Of Giving Good Counsel.*

**Y**OU may in the first place excuse your rash *intrusion*, in giving *counsel* before it is required, but the *bonds of Friendship* were so strong, that you could not *forbear*; and therefore hoped she would take all in good part: and then inculcate this, that you did not *doubt* the sufficiency of her *judgment*, but being tender of her *welfare*, and knowing of what *weighty* concern the business in hand imported, that it was not for a *year* or a *day*, but for *life*, you could do no less, being full *freight* with entire *affection*, but tell her, she must consider — then tell her what your advice is, and be sure you *back* it with the best *reasons* and *arguments* you can summon together; making it appear, that your *counsel* is both *honest* and *profitable*, and not *self-interested*; and it only tends to her lasting good here, and eternal hereafter; husbanding your *reasons* according to the *person* you deal with. Conclude with an hearty *Ejaculation* to  
God,

10

God, that he may direct her for the best, following the good advice you have given, &c.

If you are a *Mother of Children*, and would write to them, or to your *Servant*, you need not have rules in so doing, the plainer you write, the better it is, and they will more readily understand you; you need no more than signify to them what you would have done, and what undone; as for reasons, you need not alledge any to encourage them in their *Duty*, your power is sufficient, and your command is the only reason why they should do so, or so; however, if you see any *refractoriness* in your *Children*, it will not be amiss, to urge how just your commands are, and how easily performed, adding the promise of a reward, if they fulfil your desire, but threats and menaces of punishment, if they disobey; but concluding, you hope to find them so *towardly*, that they will not need correction.

## Of Requesting a Kindness.

**L**etters of this nature, are of two kinds; the first is, when one Gentlewoman of quality sends to another, her very good friend, either for some courtesie to her self, or for another; and then she must begin with an acknowledgment of her love, and how confident she still remains in the assurance thereof; then make known your request, and how easily it may be done; and end with a promise of being sensible of the courtesie and retaliation.

If the person requesting be somewhat a stranger, but much inferiour to the person of whom she intreats the kindness, then she must begin with an insinuation, excusing her boldness in daring to request a favour of a person whom she never obliged by any former service; yet adding withal, that knowing her goodness, and the delight her Ladieship takes in bestowing courtesies on the undeserver, she fears not a denial: If it be an urgent occasion, let her endeavour to move her, to compassionate her misery,

Q



*sery*, exaggerating the *greatness* thereof; insisting, that she hath no other way to retrieve her *misfortune*; that if she cannot hereafter find any way a *requital*, yet she shall notwithstanding retain the remembrance of her *love* or *charity* fixed in her *heart*. Conclude with a *Prayer* to *God*, so to increase her *felicity* here, that she may never stand in need of *kindness* from any, till the *Almighty* hath fixed on her head a *Crown* of *Glory*.

*Of Recommendation.*

**I**N the recommending of a person, you must shew your *motives* for so doing; as first, either as she is a *Kinswoman*, or *Friend*, and a person so worthy as deserving all *favour*, that were it not for her *goodness* and *virtue*, you would not utter a word in her *behalf*; and conclude that what *kindness* is done her, is shewn to your *self*.

*How*

*How elegantly to complain of injuries done.*

**T**His may be done *several ways*; if you would mildly complain of a friend, and yet not break with him or her; let your *complaint* be mixt with *praises*; saying, that you are sorry the *persons deportment* hath not been such as your *friendship* required; however, you are so *charitable*, as to believe the *offence* was not committed willingly, but rather through *misprision* or *ill persuasion*. But let the *offence* be ever so great, do not rail in *opprobrious terms*, though in *smart* and *significant expressions*; saying, that you have connived too long patiently at the *injuries* done you; but finding, instead of *amendment*, the *person* growing *worse*, you would be more senseless than *stones* if you should not *speak*; referring your *self* to his *own judgment*, if *passion* hath not quite *extinguisht* the *eye of reason*, whether you are not very much *wrong'd*; however, upon a just *acknowledgment*, you are willing to forget all, and retain him or her still in the *esteemation* of a friend.

*Forms of Address or Visit.*

**I**N the first place, insinuate your *contentment* in discoursing with your friend *face to face*, but since you are deprived thereof, you are happy still in having the *opportunity* and *conveniency* of *writing*: That you desire to hear of her *welfare*, both as to *health* and other *concerns*; that your *desire* is earnest to see her, and that those *days* wherein you see her not, are *years*, and those *years* seem *ages*, especially when you receive no *Letters* from her; that if she will continue that *correspondence*, she shall find occasion of finding fault on your side more of *importunity* than *carelesness* or *neglect*; and so conclude with a *protestation* of the continuance of an *inviolable* friendship.

*Forms of Congratulation.*

**T**HIS is done when we desire to rejoice with our friend for some great good that hath befallen him or her, either by escaping from some eminent danger,

*danger, or sickness.* There are several other *subjects* of this *nature* which you may treat on as they happen, and therefore I cannot prescribe you *exact rules*; only you must testify the great *satisfaction* you receive in your friends *welfare*, and that your *joy* is not particular, but all in general have it when *good and vertuous persons* are advanced, and do prosper.

### Of Consolation.

**L**etters of *consolation* seem to mitigate any *evil or adversity* that hath befallen a *friend*, which being *various*, cannot well have one *remedy* applied to them. If the *evil* be but *small*, alledg they have no such *great cause* for their *sorrowing*, the *subject* not deserving it; that they ought to have *courage*; for *pusillanimity* wrongs the *reputation*; or if it be *great* insist that it will not *last long*: but if the *disaster* be very *great* indeed, you must then acknowledge how much you are concerned in *his or her sufferings*, and that having so great a share in her *misfortune*, you are fit-

ter to *condole* than *comfort* her therein, yet however the *interest* of *alliance* or *friendship* oblige you to apply some *lenitive*: That you cannot perswade her from *grieving*, for that would argue *inhumanity*; having sustain'd so great a *loss* of a *Husband*, a *Wife*, *Father*, *Mother*, &c. But hope she or he will not be so *heartless* as to be carried away in the *torrent* of a *fruitless grief*; that *Reason* mst be used: for *Nature* is not obliged to alter its *course* to please *him* or *her* particularly, and exempt it *self* for the sake of *one* from those *Lawes* to which the whole *world* is subject. In short, when a *misfortune* cannot be withstood, *immoderate grief* doth but exasperate it; and that being a *Christian*, there ought to be a *submission* to *Gods Will*, and subscribe with a *prayer* to the *Almighty* to give him or her *patience* to overcome this *great affliction*.

*Forms of thanks for Courtesies received.*

**T**Hanks we must apply as well to the *nature* of the *Courtesie*, as to the *quality* of *him* that hath done it. You must

must begin with a *commemoration* of the *Courtesie* received, acknowledging the *receiver* not worthy thereof, having never done any *obliging service*; or if you have, yet this hath made *double satisfaction*; then promise that the *remembrance* of her *love* shall be deeply engraven in your *heart*; and that you will always retain a *resentment* of her *kindness*: This you may write if the *kindness* be so highly qualified that the *person* looks for no other *satisfaction* than *acknowledgment* only.

I have given you several forms of Letters, let me now shew you the parts of a Letter; the common ones are *Superscription* and *Subscription*.

The *Superscription* of Letters is two-fold; the one *external*, the other *internal*; the *outward Superscription* is that when the Letter is folded up, and containeth the *name, title* and *abode* of the *person* we write unto; but above all you must have a care that you give *proper titles*, such as besit the *quality* of the *person*.

The Title of a King is, *To His most*  
Q 4 *Excel.*

*Excellent Majesty. To the Queen the same, altering the article. To all Sons or Brethren of the King of England, To His Royal Highness. To a Duke, To His Grace. To a Dutchesse the same. To all Earls, Marquesses, Viscounts and Barons, To the right Honourable. To Marchionesses and Countesses by Patent, To the Right Honourable. To all Lords, To the Right Honourable. To Knights, To the right Worshipful. To all Justices of the Peace, High Sheriffs, Counsellors at Law, Esquires, either by birth or place, &c, To the Worshipful.*

*The Subscription is placed at the lower end of the Letter; and in writing to great Persons you must subscribe thus,*

*My Lord, or Madam,*

*Your most humble and most obedient Servant.*

*or Your most faithful; and most obliged Servant. S. G.*

*To Persons of meaner degree, subscribe your self thus,*

*Your Servant.*

*or Your Friend and Servant.*

*If*



If *kindred* write one to another, the *greater* may express the relation in the beginning of the *Letter*; but she that is of the *meaner quality*, must be content to specify it in the *Subscription*.

Besides *Superscription* and *Subscription*, you must set down what *year* and *day* you write this *Letter* in, and the *place* from whence it came; yet it is not always convenient to mention the *place*, nor the *relation* the *person* hath to you to whom you write.

The beginning of all your *Letters*, ought to contain some small *Complements* by way of insinuation, with a short *proposal* of what you intend to say, this is only observed in long *Letters*: otherwise you may fall upon the *Matter* immediately.

As for the *Matter*, that is according to your *Concern*, and I need not use much *order* in the discoursing it, but write what falls under your *Pen*, not standing much upon *connection*, unless it be in *Letters* of *Answer*, and then you must follow the *order* of those *Letters*, using some small transition. In the *Con-*  
clusion

*clusion* it is requisite that you testifie your *affection* with hearty wishes and prayers for the *person* you write unto.

For the *stile* of your *Letters*, let it not be affected but careless, not much differing from our usual way of *speaking*. In *Letters of Complement* supply the barrenness of your *matter* with the smoothness of your *rhetorical exornations*; but have a care that in striving to avoid *affectation* you do not run into improprieties of *speech*, or barbarisms.

Consider seriously what best befits the *things* you are to write of, regarding *person, time* and *place*. It would be absurd for any one to write to a *superiour* as to a *familiar*, and that which would suit very well with an ancient *man* or a *person* in *Authority*, would be *ridiculous* for to use to a *man* of *mean degree* or of the *younger sort*; surely we are not to use the like expressions to a *Soldier* as we do to a *Scholar* or *Lady*.

Be not too prolix in your writing, nor too *short*; but observe a *mediocrity* or *mean* betwixt them: In the avoiding of *fantologies*, do not omit any thing

thing that may conduce to the illustration of your *matter*.

Do not study for hard words, but such as are either *plain*, or very *significant*; this perspicuity of writing is to be *measur'd* according to the capacity of the *person* to whom the *Letter* is directed; for some will easily *conceive* what is difficult and *hard* for others to *comprehend*.

Have especial care of *blotting* your *paper*, giving it a large *Margent*; and be curious in the cutting your *Letters*, that they may delight the *sight*, and not tire the *Reader*.

Lastly, be curious in the neat *fold-ing* up your *Letter*, pressing it so that it may take up but little room, and let your *Seal* and *Superscription* be very fair.

Having given you general *Instructi-  
ons* how to compose and indite *Leters*, it follows that I here insert some of the best *patterns* for your imitation.

Letters

Letters upon all Occasions.

*Of Complement.*

*Madam,*

**I** Am by so many *Obligations* yours, that the only want of *occasion* to give you *testimony* thereof, alone breeds in me all my *discontent*; esteeming my self *unfortunate* in nothing so much; and that the *passion* which carrieth me to your *service*, proves as unprofitable as extreme; which forceth me to have recourse to *intreaties*, besecching you to honour me with your *commands*, that (other means failing) my *obedience* may oblige you to believe that I am,

*Madam*

Your moste humble and  
affectionate Servant.

*Another of the like Nature.*

*Madam,*

**T**Hough I have told you a thousand times by word of *mouth* how much I am your *Servant*, yet my *Pen* shall  
once

once more assure you of the same; I only wait for some eminent *proofs* to demonstrate the truth of my *profession*; I do heartily wish that you would not longer make me expect an *opportunity*, but lay your *command*, which may satisfy my *impatience*, to make you know and confess at the same time, that you may have more *powerful* and more *considerable Servants*, but never

Madam,

*One more Obedient and faithful.*

---

*Their Answer.*

Madam,

I will be so presumptuous (since you desire it) as to believe you *love* me, but on condition that you will acknowledge the *passion* I have to serve you. For as it only makes me merit the *honour* of your *friendship*, so I should be very glad that you would everlastingly conserve the *memory* thereof. Continue then in *loving* me as much as you *please*, and like-

likewise esteem infallibly that I am more than all the *World* besides;

Madam,

*Your very Servant.*

*Another Answer.*

Madam,

I Am not so unfortunate as I thought I was, since I see I hold some place still in your *memory*; yet the grief which I entertain for not deserving the *honour*, hath reduced my *thoughts* to such a *moderation*, that I am in doubt whether I should *complain* or *rejoyce*. It remains in you only to allay the discontent of my *mind*, by giving me some employment in your *service*, which may witness the *passion* I have to maintain the *quality* of

Madam,

*Your faithful Servant.*

*A Letter from a Gentlewoman at a Boarding-School in Hackney to her quondam School-fellow in London.*

*Indeared Friend,*

**I** Have laid aside the exercise of my Needle, that I may employ my hand some little time in the management of my Pen, that herein I may assure you, that the strong inclinations I have to manifest my *self* your friend upon all accounts, will not permit me to let slip any opportunity wherein I may evidence this truth. I am troubled that you are not always as ready to honour me with your *commands*, as I am zealous and forwards to obey them. That cordial respect I bear you, hath so strongly link'd me to you, that into whatsoever condition *fortune* shall throw me, I shall still retain the memory of your affection, and must not live when I cease to love you whom above mine own welfare I esteem; and therefore must subscribe my *self*, dearest friend.

*Your most affectionate, &c.*

M. G.

*The*



*The Answer to it.**Most Obliging Friend,*

I Am raviſht with content, to ſee how your curious art and *delicateness* thereof, can ſo happily tranſlate your hand and fancy from one flower to another, the one as the draught of your Needle the other of your Pen; were I to be judg, I knew not which to give the greateſt *praise* or *encomium*, the *Flouriſhes* of the Pen, or the *Flowers* of the Needle; the one might make *Arachny's Maids* of Honour (I mean thoſe delicate finger'd Nuns) to bluſh to be out-done; and from the other a *Secretary* to a *Queen* may gather eloquence and fancy, You need not make the leaſt queſtion of my *Love*, or the integrity thereof; for although I want the art of *Rhetorick* to repreſent it, my *deeds* and *ſervices* ſhall be the *elaborate Elocutors* which ſhall expreſs my ſelf to be,

Your moſt cordially  
affectionate Servant.

S. L.

*From*

*From the above-named M. G. to the said S. L. acknowledging her and her School-fellows sorrow for her absence, giving an account of the accustomed care of her Governess.*

*Dear Friend,*

**W**E remain in the *state and condition* you left us, there being no *access* as yet of any more *numbers*, but only of our *griefs* for your *absence*; which *increase*, as our *desires* do *increase*, or our *daily discourses* of you. We understood not our *happiness* till your *departure* from us, being now made sensible of the *good* we enjoyed, by being deprived thereof. Our *Governess* is as *active* and *watchful* as ever, down with the *Sun* and up with the *Lark*, and then doth her *Messenger* summon us to desert our *beds*; if she perceives any *unwilling*, she subtilly tempers the *unpleasantness* of her *early importunity*; she *perswades* them thereunto, by alledging, what *benefit* thereby will accrew to their *healths*; nor is her *accustomed care* to be discom-

discommended, since therein she aims not only at the benefit of our *Bodies*, but the eternal welfare of our *Souls*, in the performance of our *duties* to God and our *Parents*. She continues her former *jealousie*, not suffering a *Letter* to come into the *House* without her *knowledg* thereof; and herein her *prudence* is highly to be commended, for by her *strick examination* of these, *Paper-messengers*, she shuts the *doors*, against a great many which might be the *Bawds* that might betray the *Obedience* of some, and the *Chastity* of others. Neither are there any *Answers* returned to any *Letters* but what she is privy to; by which means, there is nothing we write we need be ashamed of, were it legibly written on our *Fore-heads*, as well as *Papers*. I question not but you have heard your old *Bed-fellow* Mrs. F. G. hath lately entertained a new one, being married to a *Gentleman*, as deserving in excellency of *parts* as nobility of *birth*; I long to hear of the like in you, whose *good fortunes* shall always be attended with the

the greatest acclamations of joy which can proceed from

*Your most affectionate Friend,*  
M. G.

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*The Answer.*

*Indearedly Beloved,*

**Y**OU honour me much with the testimony of your affection; and do glad my heart by giving me to understand, that your Governess continueth her vigilancy and accustomed care; if she reap the praise thereof, the profit will be yours, and yet she will be a gainer too; for this will be the means to increase the number of her Scholars. Mrs. F. G's. marriage is no news to me, wishing her all happiness in her choice, and that her fortune may be answerable to her incomparable virtues; but for your good wishes to me in the like nature, (though I am thankful to you for them, yet) I should not be displeased, if you did forbear to utter them; for if good Husbands are Miracles, why

why should I afflict my self with the vain expectation of them, since *Miracles* are ceased: I can best content my self with my *present condition*, having thereby a *greater liberty* to express my self to be

Your passionate and most obliged  
Friend and Servant.  
S. L.

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*To a Kinswoman discoursing about Fashions.*

*Beloved Cousin,*

**I** Thank you for your *Papers*, and the trouble of that *spruce inventory* you sent me, which I desired more out of *curiosity* than any *intention of conformity* thereunto; for indeed the *vanity* was sufficient to satiate an *ordinary appetite*; and besides, mine is no way greedy of such *idle kickshaws*. I find fault with most of these *Modes*, not for their *levity* only but *brevity* also, especially such as are far-fetcht for a *fortnights wearing*, and leaves not a good *Huswife*

a *relique* worth the keeping. I have learned in a great manner, *That the Fashion of the World passeth away*, and thereof I cannot think it but a *piece* of great *imprudence*, to spend so much *industry* upon a frail and perishing object; yet I am not against such natural ornative *decencies* which may difference *persons* and bring not an unprofitable expence upon their *finery*; no more than I discommend a *sumptuous Feast*, when I censure one that is ridiculous; for I know not what *secret power* of *blandishment* there is in an *handsome ornament*, even to court *beauty* it self; & therefore it must be more advantageous to those, whose *small imperfections* it conceals. But of all *incongruities*, *deformity* and the *fashion*, I take to be the *ugliest*; you know how indifferently I am concern'd in these *cases*, and therefore will easily pardon this humour of

*Your most humble Servant.*

*A Letter from one Lady to another,  
condemning Artificial-beauty.*

*Madam,*

**Y**OU are so absolute in the endowments of your mind and perfections of body, that I cannot but honour you; having formerly experienced your love to me particularly and the greatness of your wit to all; I hope you will excuse this rudeness, if I desire your opinion concerning borrowed beauty from art; and whether it may be lawfully used by such as profess Religion and a good Conscience? I must confess my own judgment is much unsettled; nevertheless, I have been informed by many learned and godly men, that it is a great sin, and undoubtedly inconsistent with a Christian and a good Conscience. I do find that washing and painting is condemned in holy Writ, as the practice of loose, licentious, and lascivious women; who with the deforming of their Souls and polluting their Consciences. do use the Art for embellishing their Countenances. The New Testament affirms we cannot



cannot make one *bair* of our *head* *white* or *black* ; and if we have neither the *liberty* nor are to assume the *power* to alter the *complexion* of our *hairs*, then much less the *complexion* of our *Cheeks* and *Faces*. It argueth, besides, *ingratitude* to the *Almighty*, when we are not content with what *He* hath made ; and the highest presumption in thinking or daring to mend it. *St. Paul* and *St. Peter* prescribed how *women* should be clad, that is with *modesty*, *shamefastness* and *sobriety*, and not with *Gorgeous Apparel*, or with *braided Hair*, *Gold* or *Pearls* ; and if these things were forbidden, how much more is *washing* or *painting* the *Face* ; which is fuitable ( some think ) to none but *light spirits*, such who are not yet redeemed from the *vanity* of their *conversation* ? So that this *Artificial beauty* may appear to be divinely forbidden as an *enemy* to *Truth*, which needeth none but its own *native complexion* ; and is so far from being behold- ing to *Art* for any addition to enliven her *colour*, or to put a *blush* upon it, that

that she converteth even *Deformities* and *Decays* into *Advantages* and *Perfections*. Besides that this adding of colour, and *complexion* proceeds from *Pride*, is without *controversie*; and should it not reflect on *wantonness*, yet it doth on *arrogance*; to borrow, and then challenge that *beauty* to be ours, which is not but by an *adventitious wealth*. Moreover this *self-conceit* is an enemy to *humility* and *grace*, and would by degrees over-top all *virtue*. And now grant it were neither scandalously sinful, nor absolutely unlawful, yet the offence it giveth to the *true* and *strict Professors* of *Piety* is a sufficient *argument*, that it ought not to be practised. Although many things may be permitted in themselves, yet they become evil and are to be forborn, when others are offended at them. Neither is this all, for the very name of a *painted face* is enough to destroy the *reputation* of her that useth it; and exposeth her to all manner of *reproaches*. We are taught to follow things of a *good report*, that we may not only  
be

be good, but that in all things we may preserve the reputation of a good name. If the light of *Scriptures* were not so clear and full against all *Artificial beauty*, yet the light of *Nature* doth seem to discover an *uncomeliness* therein. There is none but may conclude, if *God* threatens to punish *strange apparel*, he will not spare to punish *strange faces*.

*Madam*, pardon the tediousness of my *Letter*, which I have extended almost to the length of a *Treatise*; I was the more large, because I would be the more fully satisfied in your *answer*, which in a *labouring expectation* I attend; if your *Ladiship* will deign me this *favour*, you will infinitely oblige her, who is

*Madam,*

*Your most humble and  
affectionate Servant.*

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*The Answer of an ingenious Lady.*

*Madam,*

**Y**OU have been pleas'd to impose a great task upon me, which I am resolved to discharge, not so much

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to

to shew any *wit* or *knowledg* in my self, as your *power* over me, by my *obedience* to your *commands*; what I shall say on this *subject* in the *defence* thereof, I shall be obliged thereunto by the rules of *Reason*, and not the liberty of *practice*. I cannot deny but that several *reverend* and *learned persons* are of a *judgment* opposite to mine, which have prevailed on the *credulity* of many young *Ladies*, and did at first upon my *own*, until I began to examine the *grounds* of their *opinions*, and to *value* more the *weight* of their *reasons* than the *gravity* & numbers of their *persons*. I do not find that these *persons* can produce out of *Scripture* any reasons of *force* which expressly *forbid* the using any *Art* in the *imbellishing* the *Countenance*: The *opinions* of *men* are not of any *power* to charge the *Soul* with *sin* in things of outward *use* and *custom*; neither in this particular are the *Divines* themselves all of one *mind*; for I know many excellent *persons*, who wisely forbear to condemn the use of these things as *sin*, that are innocently *helpful* to the beauties of

of modest *women*; for indeed they are far from *sin*, or not from *sin*, as the minds of those that use them are disposed either to a modest decency, or to *pride* and *vanity*. Now where it is *objected* that *Jezabel* was devoured by *Dogs*, because she *painted* her eyes; if your *Ladiship* be pleased to look again on the *History*, you shall find that the *painting* of her *face* or *eyes* was thirteen or fourteen years before the Prophet *Elisha* presaged her *ruin*; and it was no more a *cause* of her dreadful *death* than the dressing her *head*, or her looking out at the *Window*, which was at one and the same time, and one of them as *innocent* as the other. If all that *Jezabel* did is to be avoided as a *sin*, we may not call a solemn *Assembly*, or keep a *Fast*, because she did so, as appeareth by the same *History*: we may not *embrace* or *kiss* a friend, because *Joab* did so when he killed *Abner*; and *Judas* when he betrayed his *Master*. And as for *Herodias* dancing, which was the cause of *John Baptists* death, you shall find in the *Gospel* that she *danced* alone, which

is allowed by our austereſt *Divines*, and by the precise *Matrons* in the education of their *Children*. She danced not with *Herod*, but before him; and it was not the decent motion of her feet, but the disorderly motions of her heart, and the perversness of her spirit to the Doctrine of St. *John*, that was the cause of his murder. And as for those places in the *Prophets*, from whence scrupulous and censorious persons do infer that the painting of the face is a sin; we may truly answer, it is not therefore unlawful, because we find it there sometimes condemned as unreasonable; or because vain and loose Women do practise it, therefore the modest must altogether disclaim it. Believe me, *Madam*, in the whole *Scripture* there is not any *Moral command* to be found that doth expressly forbid this artificial adorning the face. We may read that *Queen Esther* made use of sweet perfumes, of gorgeous habilliments, and beautiful colours; nay whatsoever was then in fashion, the more to attract the eyes and affections of the *King* unto her; and this was  
in

in her so far from a *sin*, that it had been almost a *sin* in her not to have *done* it. We find that *Rebeccah* almost in the infancy of the *World*, received ornaments for her *hands*; her *neck* and her *ears*; and certainly she thought it no *disparagement* to her *modesty* or her *piety* to wear them. Neither is it any new invention for *Ladies* to use *Artificial helps* for the advancement of their *beauties*; it is as general as ancient, and there is no *Nation* but doth *practise* it without any reproach of *vanity* or *pride*. And although in this *Nation* a commendable *discretion* is used in *powdering*, *curling*, and *gumming* the *hair*, and quickning the *complexion*, yet in *forreign* parts it is every where frequently done, and as freely owned. It is strange methinks that *supplies* should be allowed of for *bodily defects* and *deformities*; the *Shoemaker* is employed and commended for making the *body* *higher*; and the *Taylor* for making it *straighter*; and must we account it a *sin* or *scandal* to advance the *beauty* of the *face*? Much more might be alledged to prove the



*truth* hereof, but I have been already too tedious, and have punished your *expectation* with the length of my *Letter*, which notwithstanding the *innocence* of the *subject*, is a *sin* or fault in her, who is Madam,

*Your most devoted Servant, &c.*

*A Lady to her Daughter, perswading her from wearing Spots and Black-patches in her face.*

*Daughter,*

**T**HE indulgent care of a loving Mother makes me keep my eye continually on you; it hath been my great *comfort* hitherto in that you have seem'd a *profest enemy* against the *vices* of this present age; but now it is no small *grief* to me that I hear you are too much addicted to its *fashions*; and that lately you have been seen with those *deformities* which are commonly called *Black-Patches*. A fashion till of late never practis'd by any, nor your *half-Moons* used in the *Turkish Seraglio*; no nor ever read of in all the *Histories* of the *vanities*

*vanities of Women.* It appeareth strange to me, that young *Gentlewomen* should lose their *reason* with their *modesty*, and think that they add to their *beauty* by subtracting from it. I must deal plainly with you, I am afraid that the black Oath of *God-damn-me* in the mouth of a *Roster*, and the *Black-patch* in the face of a *Gentlewoman*, are near of a kin one to another. I shall therefore assume the freedom of *power* which is due unto me, and *command* you to wear them no more till I am better satisfied in their *decency* or *lawfulness*; thus not doubting of your *obedience*, I commit you with my *blessing* to the *blessed protection* of the *God* of all *blessings*, and rest,

*Your tenderly loving and  
careful Mother,*

M . N.

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*The Answer of a dutiful Daughter.*

*Madam,*

**I**T is as well *Religion* as *Duty* in me,  
To render you all *observances*,  
which I shall make my *delight* as well as

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*employment. My greatest blessing is the continuance of your love, which obligeth me to encrease my thankfulness as well as my obedience. I perceive some censorious tongue hath been too busie with my face, and hath endeavoured to throw dirt on it, because it hath been lately spotted in the fashion; a fashion that hath as much innocence to plead for its excuse, as custom for its authority. Venus the Goddess of beauty was born with a Motticella, or natural beauty-spot, as if Nature had set forth a pattern for Art to imitate. You may see every day some little clouds over the face of the Sun, yet he is not ashamed of his attraction; nay, some of late with an Optick-glass have discovered some macule or spots in the very face of the Sun, yet they are not attributed as his deformities. The Moon when she is at Full and shining in her greatest luster, hath in her face some remarkable spots, and herein is placed her chiefeft glory; as being in every thing inconstant but in this. When I put on my Mask, which is no more nor beter than one great patch,*

patch, you do commend me for it; and will you be *displeased* with me for *wearing* a few black patches? which if they are cut into *Stars*, do represent unto me whither I would go; or if into little *Worms*, whither I must go; the one of them testifying in me the *sense* of my *unworthiness* to increase my *humility*, and the other the *height* of my *meditations* to advance my *affections*. It is the *unhappiness* of the most *harmless* things to be *subject* to the greatest *misconstruction*; and on the same *subject* from whence others draw their *suspensions* of *curiosity* to accuse our *pride*, we derive the greatest arguments of *discipline* and *instruction* to defend our *innocence*; neither is the *ignorance* of *antiquity* in relation to them, any argument of *weight* to condemn their *novelty*; for the *Black-bags* on the *head* are not much older than the *Black-spots* on the *face*, and much less may be said for them, only they have had the good luck in the *City* not to meet with *contradiction*, although in the *Country* they are much cavil'd at, unless worn by

*Gentlewomen* of eminent note and quality. Nevertheless, according to the obligation of my *duty*, to give you in all things *satisfaction*, I am determined to wear them no more; not that I find any such *vanity* in them, but that by the fruits of my *obedience*, you may perceive what an *absolute* power your *commands* have over her, who is

Madam,

Your most humble and most  
obedient Daughter,  
S. N.

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*Love protested, with its Repulse.*

Madam,

[T hath pleased Heaven you should have the sole command of my *affections*, with which I am joyfully *content*; and stand disposed to *obey* you in every thing, when you shall be pleased to *count* me worthy of your *service*. Enjoying you I must account my self the happiest *man* in the *world*; but being deprived of you I shall not only *live*, but *die* miserably; either then reward him

him who *adores* you, or chastise him who *idolizeth* you. Yet must I confess all my good do proceed from you, and that all the *evil* I can endure must come from your *disdain*; however hoping that you will commiserate my *languishing condition*, I shall greedily subscribe my self,

*Intirely Yours, &c.*

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*The Answer.*

S I R,

**I**F it hath pleas'd Heaven you should love me, you cannot *blame* me though you *suffer* by it; should I accept the tenders of *affection* from all such amorous *pretenders*, I might be *married* to a whole *Troop*, and make my self a legal *Prostitute*. My *inclinations* lean not your *way*; wherefore give me leave to tell you, That you would do better to bestow your *affections* on some *Lady* who hath more need of a *Servant* than I have. And if you think your *affection* ought not to go *unrewarded*, receive the *persuasions* which I give  
you

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you never to trouble me more, lest you run a worse *bazard* by persevering in your *intentions*. Be advised by her who is

Your faithful Monitor and  
humble Servant, &c.

I shall swell this *Volume* into too great a *bulk* should I give you patterns of *Letters* for all occasions; let what I have here set down *suffise*, refering you for your better *information* and *instruction* to the incomparable *Letters* of Monsieur *Voiture*, translated into *English*; Mr. *Howel*, and Mr. *Lovedays* ingenious *Letters*, with a many more; every *Booksellers-shop* affording great plenty. And now to conclude, pray accept of these ingenious *Dialogues*, which will tend as well to your further *instruction*, as recreation.

Pleasant



*Pleasant Discourses and witty Dialogues between Males and Females, as well gentiliz'd by Birth as accomplisht by generous Education.*

**The Resolute Lover: A Pastoral Dialogue.**

Amyntas.

**S**tay, dearest stay,  
Amaryllis, Shepherd, why do you thus follow me?

Amynt. I needs must follow, Sweetest, for you have my heart.

Amar. Who, I! prithee tell me where it is, and how I shall restore it?

Amynt. It hangs upon your eyes, but being there scorched with disdain, and led with their luster, it flies for ease unto your rosie lips; but being repulsed thence with harsh denials, it hovers still about you; hoping to rest it self within your breast; but all its endeavours have been fruitless, for your hard heart would not give it entertainment.

Amar. Well, if my heart be so hard

as

as you would make it, I rejoyce in my safety, it being then strong enough to be a fence to my honour.

Amynt. *You make a fence in vain to guard the Sheep where no wolf ever came.*

Amar. O but my fears, Amyntas! How shall I cherish the man that would undo my Chastity?

Amynt. *Then cherish me, who never attempted any thing to cast a spot on that white innocence to which I am a most religious Votary.*

Amar. And canst thou love, and yet be chaste in thy desires?

Amynt. *Yes, fairest, I could be content to love and have our souls united, though we are not conjoined in our persons.*

Amar. Let me contain thee then within mine arms; the force of greatest winds that shake, nay root up the aged Oak, shall not divide us.

Amynt. *My joys do overflow! my happiness is too great to survive the enjoyment: O let me vent my grateful heart, or else it bursts! Here, here's a spreading Poplar, under whose cooler shade*

*shade thou shalt seal thy promise Amaryllis.*

*Amar.* 'Tis done , not to be repented of ; and now methinks I here could stay , my dear *Amyntas* , till death moved his cold dart, and beekoned us to follow him to the lower shades ; and by his angry power , make these my warm embraces cold.

*Amynt.* *May we never, never part,  
That thy delight I may prolong,  
Dear Amaryllis hear this Song.*

1. *Come my sweet, whilst every strain  
Calls our Souls into the ear ,  
Where thy greedy listnings fain  
would run into the sound they hear.*

*Lest in desire  
To fill the Quire,  
Themselves they tye  
To harmony.*

*Let's kiss and call them back again.*

2. *Now let us orderly convey  
Our Souls into each others Breast,  
Where interchanged let them stay,  
Slumbring in a melting rest.*

*Then with new fire  
Let them retire*

*And*

*And still present  
Sweet fresh content,  
Youthful as the early day.*  
3. *Then let us a Tumult make,  
Shuffling so our Souls, that we,  
Careless who did give or take,  
May not know in whom they be.  
Then let each smother,  
And stifle the other,  
Till we expire  
In gentle fire;  
Scorning the forgetful Lake.*

*Addresses of Love and Service from  
Erotus to Aurelia.*

Erot. **M** Adam, invited or rather forced, by the just commendations which Englands Metropolis and other famed places attribute to your merits, I here prostrate my respects and service, which I shall desire you to esteem obedient to your will, untill the time of my perseverance manifest them to be constant and faithful.

Aurel. Sir; report is commonly a  
Liar,

Liar, and now proves more favourable to me than truth; you know I am flatter'd, and you add thereunto by presenting feigned love and service to the honour of this imaginary merit.

*Erot. Madam, you seem ingrateful to overkind and indulgent Nature, in wronging that incomparable beauty she hath prodigally bestow'd upon you, which is so Paramount, it can produce no other effects but fervent desires and passionate endeavours to serve you.*

*Aurel. Sir, your Rhetorick may work Miracles, but it can never alter my belief.*

*Erot. Then, Madam, I see there's nothing remains but my future obedience and affection, which must condemn your misbelief, and authorize this truth.*

*Aurel. Such expressions float commonly on the streams of this Ages affection, which usually produce nothing but Artifice, although they pretend to the greatest service.*

*Erot. I know it is ordinary for some to confirm Promises with Oaths, when at that instant they ne'r intend to perform them; but that which will infuse a belief*

lief that I follow not the common custom of the times, is and will be the sincerity of my love, and constancy of my service.

*Aurel.* Sir, your enterprize will not be worth your pains; and should you obtain your desire, I know not how you will bear with the loss of being cheated in your hopes.

*Erot.* However, Madam, my resolution is fixt, and although you should make the end of it unfortunate or successless, yet it shall be the glory of my courage that I fell from high attempts.

*Aurel.* Seeing you thus ground your hope on misfortune, hope can no way harm you; for if it deceive you, it makes you notwithstanding happy.

*Erot.* May I be so happy!

*Aurel.* I shall never advise a soul of your generosity to rest upon such a design, the resolution being so mean that it must needs be followed with sorrow and repentance.

*Erot.* My encouragement will be the gaining of as much honour in the enterprize as difficulty in the worthy atchieving.

*Aurel.*

*Aurel.* If you made but half the proofs of these many proffers of service, you would be famous throughout the whole Empire of Love.

*Erot.* *Madam*, have patience to see the guidance of my love by the light of that fire your fair self hath kindled, which when your Luminaries are by death extinct, shall never be extinguished.

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*A merry Dialogue between, an ingenious Gentlewoman and a Poetaster or Rimer.*

*Poet.* **M** *Adam*, I'm come to tell you  
I have writ  
Your praise and glory wrapt up in my  
wit.

Then pray accept and grace it with a  
smile,  
Your humble servant I my self shall  
stile.

*Gent.* *After she had read his Verses, thus she speaks; Now prethee tell me, are these lines of your own composition?*

*Poet.* They are indeed, *Madam*.

*Gent.* Now beshrew me if I did not  
think



*think so; the conceits are as poor as thy habit, and the whole matter like thy self, hunger-starved; prithee leave off riming, and beg some other way, in the ancient manner of such who haunt Moorfields on Sundays; if thou hadst but a sore leg or arm, with a Partner, the structure of whose body is built on timber, (in plain English) a wooden-leg; thou wouldst thrive on't.*

*Poet. Accept, pray Madam, what I here have writ.*

*Pay first your Poet, and then show your Wit.*

*Gent. Then I see you are a Mercenary Scribler: Come tell me truly, how many have you presented with this Encomium with no other alteration than the name; I dare lay my life an hundred; your Verses are great Travellers; and yet I dare ingage my life they have never been as far as Parnassus; but there is not a Gentlemans house in the whole Kingdom in which they have not been conversant, and yet I wonder how they came to have such universal entertainment! as for my own part I must confess plainly they are*

*too lousie and beggarly to lodg underneath my roof; they will infect my Foot-men.*

*Poet.* If these do not like you, Lady,  
fair and bright,

Here's more I do present unto your  
fight.

*Gent.* Did you make them your self?

*Poet.* Did I not? what a question is that? how do you think I should come by them, unless I bought them? Some I know can buy Verses cheaper than they can make them; but I am no Sales-man in one respect, though in another I may be said to be so; Sales-men use to have Clothes in their own Shop which Taylors make, and yet they own the Work.

*Gent.* I marry, Sir, these savour of raptures and Poetical fancies!

*Poet.* Do you smell them, Madam? I hope they do not offend your Ladiships Nose.

*Gent.* But bold Sir, how comes this about? here is one Verse is running a race with another, and hath the start of him three feet at least?

*Poet.* I did it on purpose to see which  
would

would run fastest; or in imitation of a Hare, who is swifter of foot than a Dog, and therefore is commonly before-hand with him.

Gent. *I, but Sir, here is another hath ran too much, hath prickt his foot and halts down right?*

Poet. Why, look you, there lieth the conceit, my invention is rare by way of imitation; lame halting Verses are commendable, or *Magnum Jovis incrementum* had never been writ; herein lyeth the greatest art, and herein I expresse no small courage, making my enemies come short by a leg; and to tell you truly, I am a sow'r Satyrist, (*alias*) an Iambrographer.

Gent. *In the name of goodness, what was that you mumbled! I hope you are no Conjuror; there's a word with all my heart!*

Poet. Why, this it is to be ignorant; or as we *Latins* say, *Ars nullum habet inimicum nisi ignorantem*; it is my pride and glory that I speak beyond the reach of Phlegmatick feminine capacity; but I will condescend so low as to explain

explain the significant word of my own composition, *Iambographer*; in the first place, know it is partly Greek, and partly I know not what; but the signification in short, is a keen and sharp Versifier, whose lines prick worse than *Spanish Needles*; or in short, you may hang your self in a pair of them.

Gent. I thank you, Sir, for your good advice; but if you and your lines are such dangerous company, pray let me have no more their society; and so farewell.

Poet. Nay, one word more; I cannot only hang with *Iambicks*, but I can fetch blood with *Asclepiads*; cudgel and *bastinado* with *Sapphicks*, and whip to death with *Phalæuciums*.

Gent. Pray practise, Sir, first on your self; 'tis no matter which of them you take to free the world of such an insufferable burthen. *Adieu.*

*A form of Discourse at a casual meeting between Silvester and Sylvia.*

*Silvest.* **M**Adam, I see your inclinations to Vertue so powerful, that you are ever restless but when you are in the society of such who make the greatest proof thereof.

*Sylvia.* Sir, your judgment concerning the company is most true; for there cannot be more accomplished persons, nor any bonester content found in any society whatever; but your courtesie exceeds, in attributing praises to her who least deserves them, and comparatively to the best, hath no considerable perfection.

*Silvest.* Your modesty and humility (which is the crown of your excellencies) makes you speak disadvantageously of your self, which I must not connive at, lest I run into an unpardonable error; and I should look upon my self as most unworthy to look upon so fair an object, and not to admire its perfections, the luster whereof can never be eclipsed by your undervaluings.

*Sylvia.*

Sylvia. Sir, the higher you strain your eloquence, the more reason I have to shun those Elogies whereof you are as liberal towards me, as Heaven is sparing to me of those gifts you so much commend; wherefore pray desist, and in this company select some better subject to exercise your wit and language on.

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*A method of Courtship on fair and honourable terms.*

*Inamorato. Lusippe.*

*Inam.* I Shall ever account this, Madam, the happiest day I ever had in all the course of my life, which hath given me the honour and satisfaction of your acquaintance.

Lusip. Sir, if I knew ought in me worthy your merit, I should readily employ it in your service; but being fully sensible of my imperfections and weakness, I believe the knowledg of me will yield you less happiness than you imagine.

S

*Inam.*

*Inam.* Madam, I wonder you should wrong so much perfection.

*Lusip.* I wrong not any thing in my possession, but it is your courtesie and rhetoric that would willingly excuse my defects, to make your own sufficiency to appear so much the more.

*Inam.* Pardon me, Madam, it is the charming power of your vertues and merits, which obligeth me not only to honour and serve you, but also to desire some part and interest in your affection.

*Lusip.* Sir, whatsoever a Maid with honour may do, you may request of me; I should be as void of judgment as defective in beauty, did I not respect your quality, admire your vertues, and wish you a happiness equal to your demerit.

*Inam.* Madam, I assure you, my affections are real, and I hope sincerity doth wait on your good wishes; but if you will extend your favour, I cannot but be the happiest of all men.

*Lusip.* Sir, as I cannot perswade my self you will fix your affection on a person so little deserving; so I wish with all my heart  
your



*your happy Stars may guide you to a match that may become your worth.*

*Inam.* Do not entertain so palpable a mistake : I have propos'd to my self an unfeign'd resolution to honour and serve you to my uttermost endeavour ; and your refusal cannot lessen my affection ; suffer me then to bear the honourable title of your Servant.

*Lusip.* Sir, I have absolutely render'd my self up to the disposal of my dear Parents, consult them ; if you prevail on their consent, you shall not doubt the conquest of my affection.

*Inam.* You oblige me infinitely, and I must thank you as heartily ; I will not rest a minute till I know my sentence of life or death , which consists in the refusal of my love , or its acceptance,

*An impertinent and lying Travellers  
Discourse with his witty and jocose  
Mistress.*

*Erraticus. Constantia.*

*Errat.* **M**Adam, yur Seat is so incomparable, that I have not seena better in all my Travels.

*Constant.* *It seems then you are a Traveller.*

*Errat.* I am no less: Did you never travel Lady?

*Constant.* I hope Sir, you do not take me for a Lady-errant; however, Sir, I shall acknowledg I have travell'd through the universe, and yet was never out of my own Country.

*Errat.* Hay day! how can that be?

*Constant.* I pity your want of apprehension; why, Sir, this is no such notorious contradiction, if you consider that the Cosmographers of these latter times have taught us in their Books to surround the world, and yet never stir a foot; I have read of some Countries.

*Errat.* And you may hear talk of  
many

many wonderful passages; but pish, talk is but talk; give me the man hath measur'd those Countries you have heard talk of; and can readily recount you the names of all the petty Towns as well as Cities in a whole Kingdom.

Constant. *You have seen many Cities abroad, I pray what think you of London?*

Errat. *London! ha, ha, ha, like a Cock-boat to the Royal-Sovereign, comparatively to Cities I have seen.*

Constant. *I pray name one, Sir.*

Errat. *Why, Madam, I took shipping in the Downs, and had no sooner arriv'd to the height of the Cape of Good-hope, but passing by the Grimanians, Hungarians and Sclavonians, I came to Vienna, a pretty Village, and for scituation much like Hamsted, its distance about seven leagues from Civil, from whence we are stor'd with Oranges.*

Constant. *Sir, I have read that Vienna is in Germany, and Civil in Spain.*

Errat. *Pish, what care I for reading, however as you say, I cannot but ac-*  
S 3 *know-*

*k*nowledg the people in *Spain* are as much or more Civil than any other ; but if *Civil* be not in *Germany*, then I was neither in *Civil* or in *Vienna* in my life. I have been in *Paris* too, and do know the Founder thereof.

Constant. Pray, Sir, inform my curiosity with the name of the Founder.

Errat. His name was *Parismus* the son of *Palmerin* of *England*, and hence the City was called *Paris*; some would have it called *Lutetia*, because the women are so well skill'd in an instrument called a *Lute*.

Constant. Good Sir, proceed; what observations did you make whilst you were in that famous City?

Errat. In the first place there is a famous University called *Pontneuse*, whose Students ply their business very notably; studying most part of the night, and are such notable disputants, they confute all that come that way after nine at night.

Here are excellent Comedians, the Women are the best, who act their parts notably, and take great pains to do

do things to the life. In the Summer-time Foot-boys and Laquys do here swarm as flies in *August* ; and that season is so sultry hot , that the fiery heat continues with the people all the Winter following.

Riding one day in the street , a dust arose so thick and great that I lost my way ; that way I rid , the wind drove the dust , and did not leave me till I was within a league of *Naples* , and then I found where I was.

Constant. *What a loss had England sustain'd had you never been found !*

Errat. Entring this City, I found the people all clad in silk , too soft and effeminate for me to converse withal. From hence I went to *Florence* , from whence we borrow the art of making Custards , which are therefore called *Florentines*. From hence I went to *Milan* , famous for Haberdashers , from thence called in *London* Millaners. Thence to *Padua* , hence come our Padding or Stroling Doctors, vulgarly called Mountebanks.

Constant. *You report wonders ! go on, Sir.*

Errat.

*Errat.* Of all the Champain Countries in the world, *Venice* for my money. What lofty Mountains and pleasant Valleys! What spacious Downs for the merry hunt! Oh how I have made the Woods ring there with the Dukes dogs! And now I talk of him, I had never left the place, had it not been for the excessive love of his chief Concubine towards me; who being discovered stealing the *Piazza* to carry with her in her journey with me for *England*, was secur'd, and I forc't to fly for't.

Constant. *Is't possible?*

*Erat.* I took post from thence to *Genoa*, from thence to *Madrid*, and so to *Leyden*.

Constant. *Excellent; and how were you entertain'd by the Dutch?*

*Errat.* We were drunk together every day; but I'll say this for them, the Devil is but a Duncce to them when they are in their drink. The last thing I heard there, was a design to charm the *Indies*, and bring it to *Amsterdam* in Butter-firkins. Had I staid longer in *Holland* I should have died on a surfeit  
of

of Bore; but I washt it down with a Fox at *Flushing*; here I met with a bucksome Froe, with whom I went to *Middleburgh*, and left her as drunk as a bitch at *Rotterdam*; and so taking shipping from thence I landed at *Trig* stairs.

Constant. *Well, Sir, I see the difference between you and truth is so great, that there cannot be expected a reconciliation; wherefore I shall leave you.*

---

*A Gentleman accidentally hapning into a room where a Company of Ladies were well known to him.*

Gent. **Y**Our pardon, Ladies; let not my coming interrupt your Discourse, but rather give me the freedom that I may participate in the satisfaction.

Ladies. *Our discourse is of no great concernment; we can take some other time to continue it, that we may now give way to yours, which we doubt not will prove every whit, if not more agreeable.*

Gent



*Gent.* My invention, Ladies, cannot want a subject for Discourse, where the company so overflows with wit and ingenuity; but my tongue will want expressions to answer your Critical expectations.

*Ladies.* Sir, we acknowledg no such thing in our selves, and therefore let not that we pray you be the Subject of your eloquence, lest we suspect you intend to laugh at us.

*Gent.* Ladies, you must suffer me, notwithstanding all this, that though modesty interdicts you the acknowledging a truth, yet the respect I bear to Ladies, commands me not only to acknowledg it, but also to divulge and maintain it.

*Ladies.* We confess, Sir, the frailty and Weakness of our Sex requires some support; and for my own part I cannot look upon any person so worthy as your self to be our Champion.

*Gent.* What power have I to vindicate your person, is derivative from your vertues; and were I so feeble that the supporters of my body were no longer

longer able to support that burthen; yet onepropitious glance of any of your eyes would dart heat and vigor through my whole body, and so my feet would be enabled to run in your service.

*Ladies. Have a care, Sir, you do not strain your invention above the reach of an Hyperbole; but lore your fancy to the meanness of our capacity; if you cannot perform it at present we will give you time.*

*Gent. Ladies, I am fearful my company may be troublesome, or interrupt you from more agreeable conversation; wherefore your Servant, Ladies.*

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*F I N I S.*

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